



Gift of
Rt. Rev. Louis Walsh

THE LIBRARY
ST. JOHN'S SEMINARY
BRIGHTON, MASSACHUSETTS

7952-6

M420-18 VII

Non-Circulating
For Use In Library Only

The Library
Saint John's Seminary
Brighton, Massachusetts

The Library
Saint John's Seminary
Brighton, Massachusetts

Non-Circulating
For Use In Library Only

The Maine Catholic Historical Magazine

VOL. 7.

WATERVILLE, MAINE, JULY, 1916.

No. 1.

Published quarterly, under the auspices of the Roman Catholic Bishop of
Portland, and the Maine Catholic Historical Society

Subscription Price \$1.00 Per Year

Entered as second class matter July 16, 1913, at the post office at Waterville,
Maine, under the act of March 3, 1879.

CONTENTS

Diocesan Chronology, June—July, 1916

Annual Collection for the Holy Father

Decrees of the Sacred Congregation

The Diocesan Magazine

Golden Jubilee Festivities

Catholic High School Graduation at Bangor

The Rt. Rev. Bishop in Piscataquis County

Priests on the Battlefield

The Life of Cardinal Cheverus

Court Overrules School Board

New Socialism in France

Our Catholic School Graduates

The Old California Missions

The Shame of a Great City

A Great Catholic Week

Graduation Exercises at St. Joseph's, Deering

The Bardstown Centenary

Vocations to the Priesthood

Catholic Land Marks in Maine

"An Unusual Memento"

Catholic Institute Notes

The Catholic Church in Maine

Non-Circulating
For Use In Library Only



DIOCESAN CHRONOLOGY

JUNE-JULY, 1916

- I Ascension Thursday. Confirmation at St. Dominic's, Portland, at 10.30 A. M. and at St. John Baptist in Brunswick at 3 P. M.
- 3 Confirmation at St. Andrew's, Biddeford at 10 A. M. Conference of the Rectors of the three churches in Biddeford. Inspection of the Cemetery property of St. Joseph's and of the new property at Saco.
- 4 Sunday. Solemn Blessing of the new St. Joseph's Church, Gardiner, ceremony described in Magazine for June.
Rev. Michael Tierney, newly ordained priest, arrived in Portland.
Closing of Retreat for women at St. Dominic's, Portland.
- 5 Rev. Fr. Frawley appointed to St. Joseph's, Biddeford, Rev. Fr. Frazier to St. Patrick's, Lewiston, Rev. Fr. Nonorgues transferred from Biddeford to Ft. Kent.
- 8 Solemn Reception into Sodalties at St. Dominic's, sermon by Rt. Rev. Bishop.
- 10 Confirmation at Lisbon, 2 P. M. and at Lisbon Falls at 3.45.
- 11 Sunday. Pentecost. Collection for Diocesan Charities, sermon at the Cathedral by Rt. Rev. Bishop.
Confirmation at the Cathedral at 2.30 P. M. and at St. Joseph's Church, Deering, 5 P. M.

Mission for Italian Catholics by Rev. Fr. Palermo, S. J., closed in the evening at St. Peter's Chapel.

Baccalaureate sermon at Holy Cross College preached by Rev. Thomas J. Nelligan of Augusta.

- 12 Plans and specifications for a new addition of ten class rooms at the Catholic Institute, Portland, approved and work was at once begun. Plans for a new Chapel at North Haven approved, the work to be done under direction of Rev. James Flynn of Rockland.
- 14 Flag Day. Very interesting exercises on the Cathedral grounds by the pupils of the Girls' High School and of the Kavanagh and St. Aloysius Schools. Remarkable group picture of the children in the Portland Daily Press of the following day.

Rev. Fr. Kangley, Chaplain of the Coast Artillery of the U. S. Army, and now stationed at Ft. Williams in So. Portland, gave an address at the "Elks" Club on "Love for the Flag."

- 15 Confirmation at St. Michael's, So. Berwick, at 3 P. M. and Canonical Visitation of the Convent.
- 16 First Closing Exercises at St. Joseph's Parish School, Deering, and the Rt. Rev. Bishop was present.
- 18 Sunday. Golden Jubilee of the Profession of two Sisters of Mercy, Sister Rose and Sister Gabriel, at the Mother House, Deering. Holy Mass offered by the Rt. Rev. Bishop 6.15 A. M. and sermon.

Corner Stone of the new St. Augustine's Church, at Augusta, solemnly blessed by the Rt. Rev. Bishop at 3.30 P. M., sermon in French by a Redemptorist Father and in English by the Bishop.

Confirmation at St. Mary's Church, Augusta, at 8 P. M.

- 20 Commencement Exercises at Holy Cross College attended by Rt. Rev. Bishop, Rt. Rev. Mgr. M. C. McDonough, V. G., Rev. Fr. T. J. Nelligan, Rev. John W. Houlihan.
- 21 St. Aloysius Day. All the boys of St. Aloysius School and of the Catholic Institute attended 8 o'clock Mass in the Cathedral, at which the Rt. Rev. Bishop officiated and gave a short instruction.

22 Corpus Christi. The usual solemn ceremonies at the Cathedral and Procession. Closing Exercises at "St. Joseph's Academy of Maine," 2.30 P. M., especially interesting in memorial essays or parts to honor Dante, Shakespeare and Cervantes. The Catholic Institute Baseball Club defeated the Butler (Public School) Club and thereby became the Champion Team of the Grammar School League of Portland, and did not lose a game during the season. A crowd of 2,500 people witnessed this final game.

23 Conference with several priests at Bangor in regard to the Summer Missions along the Penobscot.

Confirmation at St. Teresa's, So. Brewer, at 4 P. M.

First Graduation Exercises of the Girls' Catholic High School of Bangor at St. John's School Hall, 7.30 P. M. His Honor, the mayor of Bangor, the Chairman and several other members of the School Board were present. The program was well selected and well carried out. Addresses were made by His Honor, by the Chairman of the School Board, by the Rt. Rev. Bishop and by Rev. P. J. Garrity, P. R.

24 Confirmation at St. John's, Bangor, at 10 A. M.

25 Sunday. Graduation Sunday for the Catholic Schools in Portland. All the graduates, 145 girls and boys, assisted at the High Mass in the Cathedral, sermon was preached by the Rt. Rev. Bishop. Literary and musical program, awarding of Diplomas and Prize Medals at the City Hall Auditorium at 4 P. M. His Honor, Mayor Chapman was present and the Hall was filled by the parents and friends of the children. Addresses were made by His Honor and by the Rt. Rev. Bishop, who presided and gave the Diplomas and Medals.

26 His Grace, the Most Rev. Alfred Synnott, D. D., new Archbishop Elect of Winnipeg, came to Portland to visit his sister and was entertained by the Rt. Rev. Bishop on Tuesday and Wednesday.

New property, adjoining Church land in So. Portland, purchased.

27 Picnic at Little Diamond Island for all the girls of the Catholic Schools; about 750 were present.

- 28 Picnic for the boys at Little Diamond; about 500 present.
 Reception and Banquet of the Alumnae of the Girls' Catholic High School at the Lafayette Hotel.
 Rev. Michael Tierney assigned to St. John's Church, Bangor. Rev. Fr. Tally and Fr. Cassidy of the Diocese of Providence arrived to assist during the summer, the former was assigned to Sanford, the latter to Bar Harbor.
- 30 Rt. Rev. Bishop went to Farmington and preached at the Devotions in honor of the Feast of the Sacred Heart.

JULY

- 1 Confirmation at St. Joseph's, Farmington, at 9.30, twenty persons. Confirmation at St. Rose, Chisholm, at 3.15, sermon in French and English. Final decision to start work on the new school at Chisholm this year.
- 2 Sunday. Rt. Rev. Bishop offered Holy Mass at 7.15 and urged upon all the need of a Catholic School, preached in English and French.

At 9.30, Solemn Blessing of the new St. Mary of the Assumption Chapel at Riley Village, then Confirmation, sermon by the Bishop in French and in English; first visit of a Bishop to this little settlement, made up of several nationalities.

By auto to Gilbertville, ten miles away. Holy Mass offered by the Rector of St. Rose, Chisholm. Confirmation by the Rt. Rev. Bishop and sermon in English, French and Italian, the congregation being made of these three nationalities and one Spaniard. Finished at 12.35 o'clock. By auto to Rumford, fifteen miles away, and Confirmation in St. Athanasius Church at 3.30 P. M. to 123 persons.

- 6 Examination of six candidates for the Seminary.
 Purchase of property for a Chapel at Boothbay Harbor.
- 9 Sunday. Holy Mass at Dover, Maine, at 8 A. M. and sermon by the Rt. Rev. Bishop.
 By auto to Henderson (Brownville Jc.), 22 miles, solemn Blessing of the new Chapel of St. Francis

Xavier, High Mass by Rev. John W. Houlihan, a former Rector and sermon by the Bishop. Confirmation at the close of the Mass.

This Chapel was built by Rev. Patrick Hayes, Rector of St. Thomas Church, Dover, to replace an old and very small one.

By auto to Dexter, about 37 miles away. Confirmation (89 persons) at 5 P. M., sermon in French and English to a very large congregation, including many non-Catholics.

- 10 By auto from Dexter through several small towns, including Monson, where a visit was made to the only Catholic family in the place, and probably was the first time a Bishop visited the town.

At Greenville Confirmation at 12 noon, to 20 persons, sermon in French and English to a large congregation, including many non-Catholics.

Visit of Rt. Rev. Bishop and priest to Mt. Kineo House and Mission on Moosehead Lake.

- 12 Visit to Moose River, Rockwood, where St. Joseph's Chapel is being rebuilt and enlarged.
- 13 Left Kineo 8.55 A. M., by boat, train and auto to The Forks Village, junction of Kennebec and Dead Rivers, visit to see land for a new Chapel to be built this year, then by auto along the Kennebec to Caratunk, visit to the house and family, where the Holy Mass has been offered occasionally for about thirty years, and where now a Chapel is to be built. Nearly all the Catholics were assembled on the arrival of the Bishop who then gave them a short instruction on their faith and constancy during all the past years and urged the same now to build up a little Chapel with its gilded Cross for their own House of God. All were very much rejoiced and eager to begin.

Our journey was continued by auto to Bingham, where a new Chapel has just been completed, thence to Madison where we took the train at 6.15 and reached Portland at 9.25 P. M.

- 15 Canonical Visitation at the Mother House of the Sisters of Mercy, Deering.

- 16 Sunday. At Mother House, Deering.
- 17 Solemn Profession of thirteen Religions at Mother House, Deering, 8 to 10.30 A. M. Rt. Rev. Bishop officiating and sermon by Rev. Fr. Dillon, S. J.
- 18 Solemn Religious Reception and Profession of the Sisters of St. Joseph at So. Berwick, Rt. Rev. Mgr. A. A. Hamel, P. R., of Biddeford, officiating.

ANNUAL COLLECTION FOR THE HOLY FATHER

THE BISHOP'S HOUSE,
PORTLAND, MAINE, July 20, 1916.

REV. DEAR FATHER:—

The Annual Collection for the Holy Father, Pope Benedict XV, will be announced at all the Masses on Sunday, July 30, and taken up by the priests on Sunday, August 6th.

The Diocese of Portland contributed \$6,000.00 last year.

The Holy Father sent a special letter of thanks to the Bishop, clergy and faithful of our Diocese for this generous offering, and regards the generosity of the Catholics in the United States as the constant and tangible proof of that strong faith which binds the American Catholic people to the Chair of St. Peter and to the Common Father and White Shepherd of Christendom.

The conditions in Europe have become even worse after another year of international warfare, and the Holy Father has appealed time and again to the heads of the nations to cease making war, and to be guided by the principles of the gospel in following their national ideals.

The Holy Father has contributed generously to alleviate the suffering in nearly all the countries now at war, and while he has not as yet succeeded in restoring peace, he has acquired the good will, kind feelings and reverential confidence of all the nations of the world.

This is in itself a great blessing arising out of the conditions of war, and is, we hope, a harbinger of greater respect, con-

fidence and obedience to the head of the Christian Church when the happy hour of peace shall have come.

In accord, therefore, with the voice of the Holy Father and of his worthy representative, the Most Rev. Apostolic Delegate in the United States at Washington, we again earnestly exhort the faithful priests and people of our Diocese to give generously on this occasion, as a token of their faith, love and devotion to the Holy See.

Each priest and each Religious Community is requested to make a special personal offering, and to urge the same upon the laymen who have been blessed with wealth.

With every Apostolic Blessing upon all the generous givers in past and present, I am

Yours sincerely in Christ,

LOUIS S. WALSH,

Bishop of Portland.

NOTE: Please to send the offerings to the Chancery Office not later than August 15th.

S. CONSISTORIAL CONGREGATION

DECREE.

CONCERNING CERTAIN DANCES IN THE UNITED STATES OF NORTH AMERICA AND IN THE DOMINION OF CANADA.

In the last century, in the United States of North America the custom had its beginning of inviting Catholic families to dances which were wont, with feastings and other amusements, to be continued throughout many hours of the night. For this, the reason and cause were assigned, that Catholics, to wit, might become mutually acquainted and might be the more intimately united in bonds of love and charity, and at the same time that funds might be procured for this or that pious work. Those who were wont to convene these assemblies and preside over them, were generally the presidents of some pious organization, and not rarely the very Rectors and Parish Priests of the churches.

But the local Ordinaries, although they did not doubt of the worthy object of those who promoted these dances, nevertheless perceived the harm and danger of the practice and considered it their duty to prescribe them; and therefore in canon 290 of the Third Plenary Council of Baltimore they enacted thus: "We command also that priests exercise care that the abuse, whereby feasts with dances (balls) are organized for the promotion of pious works, be wholly abolished."

But, as often happens in human affairs, what was most justly and wisely ordered in the beginning begun gradually to pass into oblivion and the custom of dances had begun again to prevail, yea, and to spread into the neighboring Dominion of Canada.

Knowing these things the Most Eminent Fathers of the Consistorial Congregation, having consulted many local Ordinaries, and the matter having been subjected to very careful examination, have decided that the prescriptions laid down by the Third Council of Baltimore are to remain in force; and, with the approval of Our Most Holy Lord Pope Benedict XV, they have decreed that all priests whomsoever, whether secular or regular, and all other clerics are utterly forbidden to promote or favour the aforesaid dances, even for the advantage and aid of pious works, or for any other pious object whatsoever; and moreover that all clerics are forbidden to be present at these dances, if perchance they be promoted by laymen.

The Sovereign Pontiff has ordered this decree to be published and to be religiously observed by all, all things whatsoever to the contrary by no means withstanding.

Given at Rome, from the Offices of the S. Consistorial Congregation, 31 March 1916.

† G. Card. DE LAI. Ep Sabien., *Secretarius*.

L. † S.

† THOMAS BOGGIANI, Archip. Edessen., *Adessor*.

S. CONSISTORIAL CONGREGATION

DECREE.

CONCERNING THE LAMP BEFORE THE BLESSED SACRAMENT.

At the instance of many Ordinaries of places in which, owing to special circumstances whether ordinary or extraordinary, olive oil to nourish the lamp which burns before the Blessed Sacrament is not available, or owing to grave penury or excessive price cannot, without grave difficulty, be purchased, the S. Congregation of Rites, adhering to the decree no. 3121, *Plurimum Diocesium*, of the 14 june 1864, and other subsequent, even recent, declarations, decided that the rescript should issue: "In consideration of the circumstances stated and whilst they endure, it must be referred to the prudence of the Ordinaries, that the lamp which ought to burn day and night before the Most Holy Sacrament, be nourished, when olive oil is lacking, with other oils, vegetable as far as possible or a pure or mixed candle of beeswax and finally even electric light being used; should it be pleasing to His Holiness.

All these matters having been reported to Our Most Holy Lord Pope Benedict XV by the undersigned Cardinal Pro-prefect of the S. Congregation of Rites, His Holiness ratifying the rescript of the same Congregation, as to the lighted lamp prescribed for duly honouring the Most Holy Sacrament, in the cases and ways above explained, graciously remitted the whole matter to the prudent judgment of the Ordinaries, with the needful and opportune faculties. All things whatsoever to the contrary notwithstanding.

23 February, 1916.

L. ✠ S.

A. Card. Ep. PORTUEN ET S. RUF.,

S. R. C. *Pro-Praefectus*.

ALEXANDER VERDE, *Secretarius*.

THE MAINE CATHOLIC HISTORICAL MAGAZINE

When this Magazine was established, in July, 1913, the following was written:

"This Ter-Centenary offers the opportunity to begin such a work, and while we do not promise any such regularity for the future, we shall strive to keep it up regularly during this year (1913) and thereafter as the events, the needs, the resources and the inspiration will warrant."

The original purpose and hope has been more than realized and it has been issued regularly every month during three years (July, 1913-July, 1916.)

The threads of the Catholic History in Maine, from 1604, have been gathered up and the chief historic events have been carefully recorded, while the Chronology of the present and all important Church events have been printed.

Historical material of great importance has been collected from Maine, Quebec, Baltimore, Boston and a few other places and the "story of the past three hundred" years will be placed before our people until every important person, place or event in the Catholic History of Maine will have been made known to our people.

We feel, however, that this will now be done fully as well by a Quarterly Magazine, hence we will hereafter publish it for the months of January, April, July and October, unless, indeed, some special reason should demand an extra number from time to time.

It will, no doubt, be a larger Magazine, as a Quarterly and thus the one volume at the close of each year will be almost the same in bulk and contents as under the present form.

The subscription will continue the same, \$1 per year, and we earnestly request the Rev. Fathers to encourage their people to subscribe and thus aid in the good work.

Catholic newspapers and Magazines of Devotions are already numerous, perhaps too numerous, but this is a Diocesan Magazine for purely historical purpose and will not enter any other field or appeal to any outside our Diocese or State, except those who are natives of Maine and keep up their love and devotion for the Catholic Church in Maine.

Signed ✠ LOUIS S. WALSH,
Bishop of Portland.

Golden Jubilee Festivities at St. Joseph's, Deering

SISTERS MARY ROSE AND MARY GABRIEL CELEBRATE THEIR FIFTY YEARS OF MEMBERSHIP IN THE SISTERS OF MERCY.

Today at the Mother House of the Sisters of Mercy, Deering, will take place an event of blessed import, the celebration of the fiftieth anniversary of the profession of Sister M. Rose Xavier Tierney and Sister Mary Gabriel Fahy. The Right Rev. Bishop Louis S. Walsh will celebrate the holy sacrifice of the mass at 7 A. M., and later the young ladies of Saint Joseph's Academy will give an entertainment in honor of the jubilarians.

The Right Rev. Bishop Bacon, first bishop of Portland, presided at the holy profession of these two religious in 1866, when the Portland diocese included the state of New Hampshire.

Sister M. Rose Xavier came from Ireland in early childhood, and received her education in Batavia, N. Y. While yet in her teens she entered Mount St. Mary's Convent of Mercy, Manchester, December 3rd, 1863, and was received by Mother Mary Francis X. Ward, who had come from Ireland to found the Order of the Sisters of Mercy in this Country.

Sister M. Rose is one of the pioneer Catholic teachers of Maine and New Hampshire. She taught in the Park Street School For Boys in Manchester, when that school was under the supervision of the state, and the then existing conditions were very primitive, indeed. In 1869, Sister M. Rose was sent to Bangor, where she had to teach in the basement of St. John's Church amid inconveniences that do not exist today for the teachers in the "Queen City of the East." Sister M. Rose was quite ready for any sacrifice that was required of her in the discharge of any duty.

In 1886, the field of her labors was transferred to North Whitefield, where during her administration she proved herself a tender, loving mother to the little orphans committed to her care. For the past quarter of a century she has given herself with unsurpassed devotion to the elevation of the only real Americans, the Aborigines, in ways spiritual and temporal. To this musical sister is due the organizing of a brass band at the Pleasant Point Reservation, which is a source of pleasure to the Indians as well as a refining influence. At this writing this venerable jubilarian is in full possession of all her powers and promises to be an active member of the community for many years. If we measure love by the spirit of sacrifice, surely the reward promised to the faithful servant will be given to this good religious who in the morning of her life answered the divine call, and has spent all the days of nearly 53 years in the service of the Master.

Sister M. Gabriel also claims the "Island of Saints" as the home of her infancy. She received her education in Manchester, New Hampshire, and entered the Convent of the Sisters of Mercy in that city November 21, 1863. Though the possessor of rare mental capacity, and an ability that would fit her for any position in a religious community, she selected in her early life the more hidden ways by which to prove her love for the Creator. She was the first Sister of Mercy professed in the State of Maine, and was one of the foundresses of St. Xavier's Convent, Bangor, where she spent over 30 years of her religious life. Her special attraction was the love and compassion of the Divine Physician for the sick and weak among God's children; and her inventive mind and capable hands made her an ideal nurse. Before the days of telephonic communication, this sister devised a means by which her patients could summon her from the convent grounds or the lower part of the house. She also invented a contrivance to convey the heat from an old-fashioned register to the bedside of an invalid. From this it can be easily imagined the loving and intelligent care she bestowed on the tiny inmates of the nursery while she presided there, at St. Elizabeth's Orphan Asylum, in this City.

Sister M. Gabriel accomplished much in the interest of her community, for hers was a very active life, and she never lacked

the poise and repose that speak of strength to do great things in the service of the Almighty.

For the useful and edifying lives of these Sisters of Mercy to God be the glory.

The Christian's Home

In a late address delivered in San Francisco, by Archbishop Hanna, he deplored the passing of the evening home life of the olden time, and exhorted Catholics, as much as in them lay, to revive the sweet family life of yore. He would have us quit running about, and would have us spend more of our time in improving the mind. This is excellent Catholic teaching. It is one of the evil symptoms of our day that the home circle has lost its charm. When the history of our day comes to be written, in all probability the historian speculating on our civilization as we now speculate on that of Rome and Greece, will see that the poor blossoms of public and private virtue which we put forth owe their feebleness to the fact that our lives are no longer permitted to take root at the fireside.

Once the home was a place saturated with holy memories, brightened with hopes. Every wall was filled with sacred reminiscences; every corner was redolent of sacred memories. A man became familiar with his home. For him it assumed a warm friendliness; an intimate individuality. The personal possessions of the old-fashioned home circle—the furniture, the pictures and the books were adorned with memories of the past and cherished as legacies to the future.

Now the home is little more than a place to sleep in. People spend more time in their motor cars than at home, and entertain their friends in a restaurant. What a blessing would be the revival of the old-fashioned home life.

THE MISSIONARY.

Catholic High School Graduation at Bangor

GRADUATION OF FIRST CLASS FROM THE CATHOLIC HIGH SCHOOL. DIPLOMAS OF DISTINCTION IN STUDIES PRESENTED TO 11 GRADUATES BY BISHOP WALSH. CONGRATULATIONS ON THE PART OF HIS HONOR, MAYOR WOODMAN, AND CHAIRMAN VOSE OF THE SCHOOL BOARD.

St. John's hall on State street was the scene of a notable educational occasion Friday night, when the first class to graduate from the Girls' Catholic High school received diplomas from Rt. Rev. Louis S. Walsh, D. D., bishop of Portland. His honor, Mayor Woodman, the members of the school board and a number of eastern Maine priests were in attendance. It is no exaggeration to say that every inch of space was taken in the hall for this is the literal truth—every seat was occupied and people stood wherever there was a chance to see the stage.

The young lady graduates marched in to the airs of the Festival March, played by a quartet, Miss Loyola Largay, Miss Isabel Carlin, Miss Dorothy Hughes and Miss Marion O'Leary, and there was a hush of delighted approval as the graduates and other classes in the school took seats on the stage. It is somewhat out of the ordinary in Bangor to see a graduating class composed entirely of girls, but the exercises were carried through just as well and perhaps better than if males were on the program.

In the graduation parts that followed, the careful instruction of the Sisters of Mercy during the four years just ended was at all times evident and the members of the graduating class should be highly commended for the degree of scholarly excellence that they have attained. And, not often exhibited in graduating exercises there is this to be noted—the class parts showed unusual training in French and German, several of the young ladies giving recitations in those languages in a manner

that showed a thorough understanding of the subject. All who took part in the exercises deserve the highest praise.

Miss Frances Cowan read the salutatory, followed by a recitation by the 11 graduates, Ode to St. Cecilia. The students in German sang Die Lorelei in German, followed by the class history, Miss Esther Carlin. A recitation, Le Coeur de Jeanne D'Arc, was very creditably given in French by Miss Rose McGuigan, followed by a song, Celebrons le Seigneur, in French, by the school chorus.

Miss Mary Agnes Collins and Miss Eulalia Daley were next heard in a difficult piano duet, Concerta No. 1, Op. 25, by Mendelssohn, and Miss Ethel Gibbons gave a fine recitation, For Sweet Charity's Sake, which pleased all. During the recitation, Miss Esther Durepo acted as accompanist on the violin. Miss Elizabeth Leen read an essay on Shakespeare, which was a mature review of the powers of the world's greatest dramatist whose ter-centenary is being preserved this month. Miss Helen Hughes read the class poem, of her own composing, and the final number on the program was the valedictory by Miss Mary Hayford, Gentle in Manner, Resolute in Will, making a favorable impression indeed as did all the others who took part.

Diplomas were then conferred by Bishop Walsh, the graduates coming forward, kneeling and kissing the bishop's ring as they accepted the rolls of white parchment neatly tied in blue and white ribbon.

Diplomas were conferred upon Mary Esther Carlin, Frances Rebecca Cowan, Josephine Matilda Daigle, Catherine Teresa Flanagan, Josephine Mary Flanagan, Ethel Florence Gibbons, Mary Hayes Hayford, Helen Margaret Hughes, Elizabeth Esther Leen, Rose Helen McGuigan, Barbara Agnes Proctor.

As they returned to the stage, 11 charming little flower girls, all from three to six years old, marched on the stage and presented the graduates with bouquets of red roses. They certainly were as petite and cunning and angelic as any 11 little girls that could be assembled in Bangor or anywhere else, and although it was a serious occasion, the audience was so pleased with the little people that delight was evidenced by smiles and laughs. Some of the tots were a bit bashful and inclined to retreat to the background, but others were brave and enjoyed

the public notice. They spoke the little piece that they were to say and retired gracefully.

CONFERRED GOLD MEDALS

Gold medals were then conferred by Bishop Walsh as follows: Miss Mary Hayford, general excellence, gift of Bishop Walsh; Miss Rose McGuigan, French, gift of Rev. P. J. Garrity, P. R.; Miss Frances Cowan, art, gift of Rev. Jeremiah McCarthy, P. R., of St. Mary's church; Miss Helen Hughes, general proficiency, gift of Rev. P. F. Flanagan; gold cross of honor to Miss Elizabeth Leen for excellence in Christian Doctrine from Rev. T. H. Moriarty, Miss Leen had written an admirable essay on Christian marriage. The graduates' part of the program was ended by a chorus, Sweet is the Sound of Charity's Voice.

FATHER GARRITY SPOKE

Father Garrity presided at the exercises and in addressing Bishop Walsh, Mayor Woodman and members of the school board, said in part: "This night is an occasion of great pleasure and joy—the first graduation from our high school. We appreciate the sacrifice that the Right Reverend Bishop has made in changing his plans and program to come here to Bangor. I realize also that the chief executive of our city is a very busy man, as are the members of the school board and I do appreciate their presence here by which they show their interest in the work of St. John's school."

MAYOR EXPRESSES PLEASURE

Mayor Woodman said: "Right Reverend Bishop, Reverend Fathers, good Sisters and scholars, ladies and gentlemen: It is a great pleasure for me to be here tonight and I think that if congratulations were ever in order they surely are this evening. The city of Bangor congratulates St. John's parish not only on the splendid building here, but also on the splendid school and its instruction. It is a great asset to the city. Every good citizen will wish luck, prosperity and honor to St. John's school. The city congratulates Rev. Fr. Garrity for his perseverance

in the face of difficulties and for the loyal aid that his assistant priests, sisters and parishioners have given him to the end that what you see here this evening has been accomplished. And scholars—no, I will say young ladies, for when I graduated from high school, I most certainly thought I was a man, and also thought I knew more than most people even those older than myself. I want you young people to forever keep in mind the example and the sacrifices of the good priests, your good homes and parents and the saintly Sisters of Mercy, all of which have made it possible for this graduation to take place tonight. And if you always do this, you are sure to be good women, and will be of value to whatever community you may live in.

FOR THE SCHOOL BOARD

Chairman P. H. Vose of the school board, next introduced by Fr. Garrity said: "I am glad to have the opportunity to offer congratulations on this most auspicious occasion and to see the presentation of diplomas, the evidence of excellent school work performed during the past four years, for without this work, they surely would not have been awarded. The community is also to be congratulated upon the entry of you, young people, into the world, to take your places in the work of today.

"It has often been said and with truth, that the chief object of education is not knowledge, but training the mind and developing character. The deepest thinkers agree that what the world now needs is men, men of strong character and great intellect. Graduates of character and minds of strength and ability are produced by a school like this. All over the country young people have taken advantage of the opportunities of schools like this and are now going forth into the world with intellects trained to grasp and solve the problems of the day, all of which will tend to guide us safely. It is all for the welfare of the United States to which each one of us is devoted.

WHAT CATHOLICS HAVE DONE

Bishop Walsh, addressing the audience, said in part: "Your honor, the mayor, friends and beloved citizens of the Queen City of Bangor: It may be a sacrifice to come here from a long

distance to attend this occasion, but the scenes and fruits of the evening more than repay for any effort made to get here.

"Last Tuesday I attended the commencement exercises of my alma mater, Holy Cross college, at Worcester, and had the pleasure of hearing Gov. McCall of Massachusetts and he made a statement that I believe should be published in every newspaper and uttered on every platform, that Holy Cross is the only college left in New England that is giving a complete classical education and making this education the foundation to prepare for life. I am sorry this is a fact, but proud that the declaration was made.

EDUCATION IN NEW ENGLAND

"In the nearly 300 years of education in New England, her intellectual glories have been founded on a college education whose basis was the classics. I predict that the time will come when leaders in thought will again return to the classics as the proper basis for true education. New England's greatest leaders, Longfellow, Hawthorne, Oliver Wendell Holmes, Lowell and Whittier and others received such an education and New England has never produced men since who can equal them. The Catholic idea of education is founded on the classics now as it always has been, and it will continue to be so founded. And just this kind of an education these young ladies have received here tonight.

GIFT TO THE CITY

"Bangor Catholics have presented this fine building to the city of Bangor and to the state. I have been all through the state and I do not know of any school building that excels this one. This edifice and the instruction given here represents a great deal of gold. I understand that it costs \$25 a year to educate one child. Six hundred children have been educated here during the past year, or an expenditure of \$15,000. The cost of a building for 600 pupils is \$60,000. This one cost more, but still a very fine building can be put up for \$60,000. Interest on this sum represents \$3,000. That means a total thus far of \$18,000 a year.

"The city of Bangor is not at all abashed in going to Augusta and taking from the state treasury \$9 for every school child in Bangor, including the 600 that go to St. John's schools, for whose education the city does not have to pay a cent. This means \$5,400 more, or a total of \$23,400. If the city would return to the parochial schools even this sum it would be quite appropriate, but when the city doesn't do that, isn't there some great injustice.

"But there is still another school in Bangor to reckon on, St. Mary's. There are 375 pupils in that school, and at \$25 a year, the city is presented with \$8,375 annually. Add to this interest on the buildings, \$3,375, and you have \$13,750, the total of St. Mary's contribution to the city each year.

"Add St John's and St. Mary's together, \$13,750 and \$23,400, and you have \$37,150, representing an annual gift of the Catholics of Bangor to the city. I have estimated that during the 50 years of Catholic education in Bangor about \$500,000 has been presented to the city in this way, an estimate that is very modest.

"A still greater gift to the city, however, is this beautiful bouquet of young ladies here tonight, symbols of Catholic education. 'Prepared' is the magic word of today, and these young ladies are prepared in mind, soul, heart, will and body to take a creditable part in the world's work.

CHRIST IS TRUTH

"Over the doors of Every New England college and school from 1637 until 1840, there were inscribed these words: Religion, Citizenship and Science. Since that time, some of these letters have been stealthily removed, so that now the word religion is either very faint indeed or entirely obliterated. But in the Catholic schools it is as bright as ever though in other schools the Christian religion plays a very small part. If John Harvard could come back to life today, he would regret to see religion barred from the plan of education for which he made sacrifices of time and money. He would find only in the Catholic schools of New England the religious instruction that he and his contemporaries believed was all important in education."

Bishop Walsh then conferred the episcopal blessing upon the graduates.

Among the clergy present were Rev. Jeremiah McCarthy, Rev. Thomas H. Moriarty, Rev. Fr. McGill, Rev. Fr. Sekenger and Rev. Fr. Reilly.

THE GROWTH OF IRISH POWER IN AMERICA.

The Indian Catholic has this to say regarding the influence attained by Erin's exiled children in the United States: Our people are no longer an alien or heterogeneous element in the great Commonwealth of one hundred million souls. The brain and brawn transmitter from Irish emigrants are today directing, and even controlling, the forces, material, intellectual, and especially political, of the greatest and most successful experimenting in Democracy that the world has ever seen—truly today what Grattan described it in prophetic vision 120 years ago, "America, the greatest friend of Ireland, and the only hope of the liberties of mankind."

They are today no longer the hewers of wood and carriers of water. They are Senators and Congressmen at the national capital, the Mayors of the greatest cities—Boston, New York, Chicago and San Francisco—the Governors of States and the captains of industry. Few editorial rooms from the Atlantic to the Pacific but are under their control or permeated by their influence. Public opinion and public policy must bend as they wish it.

The Rt. Rev. Bishop in Piscataquis County

MANY YOUNG PEOPLE CONFIRMED; NEW CHURCH DEDICATED; OTHER MATTERS

Dexter, July 10.

Many Dexter citizens witnessed on Sunday morning at 8.15 o'clock, a procession of 130 boys and girls, the line of march being from Town hall square to St. Ann's Catholic church on Free street. The boys were attired in dark suits, while the girls wearing communion veils of white with wreaths of flowers were attired in white dresses. These young people were to receive their first Holy Communion and careful, faithful instruction for many weeks past, had been given them by their pastor, Rev. Fr. Timothy Maney. The communion service was most impressive. In the afternoon Rt. Rev. Bishop Walsh, D. D., of Portland, the Rev. John W. Houlihan of Portland, Rev. Fr. Harrington of Orono were in attendance at the confirmation exercises, Bishop Walsh confirming 86 boys and girls and afterwards was heard in a sermon of unusual excellence admonishing the boys and girls as well as their parents not to lose sight of the cross and the sacrament of the church and to be honest, conscientious, pure in thought and deed. The bishop held the closest attention of his hearers and his plea for purity won the heartiest commendation and approval from the Protestant and Catholic audience.

The service of confirmation was concluded with the reading of Benediction by Rev. John W. Houlihan of Portland, after which the young people confirmed escorted the bishop and priests from the church to the Catholic rectory.

DEDICATED NEW CHURCH

Prior to his arrival in Dexter, Bishop Walsh had conducted mass at the Catholic church, Dover-Foxcroft at 8.15, Sunday morning, thence proceeded to Brownville Junction where he

dedicated and blessed the new \$6,000 Catholic church erected in that town by the untiring efforts of 30 earnest, energetic families, the wage earners being employees of the Canadian railroad. Rev. Fr. Hayes of Dover-Foxcroft is also in charge of this parish and much credit is due his faithfulness and earnest co-operation.

At Brownville Junction the bishop accompanied by the altar boys marched around the exterior of the church, blessing it and intoning the Psalms used in dedication by the Catholic church for centuries. The interior and altars were then blessed, the bishop later confirming 20 boys and girls, after which he spoke to the people, giving them beautiful instructions. The celebrant of high mass was a former Dexter priest, Rev. Fr. John W. Houlihan of Portland.

Bishop Walsh read mass Monday morning at 7.30 o'clock in St. Ann's church, Dexter, and accompanied by Rev. J. W. Houlihan of Portland left town on the early morning west bound train for Greenville to confirm a large number of Catholic young people in that town.

A NEW BISHOP FOR HARRISBURG, PA.

Announcement has just been made of the election of the Rev. Philip R. McDevitt to succeed the late Rt. Rev. J. W. Shanahan as third Bishop of Harrisburg, whom he formerly followed as diocesan superintendent of Catholic schools in the Archdiocese of Philadelphia. That he should again take up the work of his predecessor, this time in the episcopate, seems not a little strange, the more so since it fell to the lot of the lamented Bishop Shanahan to labor in the same field originally occupied by his brother as first Bishop of Harrisburg.

Many of our Maine Catholics will probably remember Father McDevitt on account of the eloquent sermon which he delivered in the Cathedral of the Immaculate Conception at Portland on the occasion of the consecration of our present Bishop, October 18, 1906.

Priests on the Battlefield

An English exchange tells of a collection of pictures at present in London which ought to be of much interest to Catholics. They are half-tone pictures taken from photographs brought from the front by a Catholic journalist, who presented them to one of the clergy attached to St. Ethelreda's Church. They show priests engaged on the battlefield, discharging the solemn duties of their sacred office. They include views of a priest celebrating Mass in the Belgian trenches; a French Bishop presiding at High Mass said in the open air, and assisted at by British and French soldiers. A most striking picture is that showing French, British, Belgian and German soldiers kneeling side by side at the celebration of Mass on the ground separating the trenches of the rival armies. Another one shows Allied soldiers and their enemies receiving Holy Communion side by side at Mass celebrated in the open air "on the very spot which had been the center of several bloody battles," to quote the words written under the photograph.

The set also includes a picture of a priest saying Mass in Italy on the summit of a hill 7,500 feet above sea level, while his congregation are worshipping within view in the valley beneath. Another photograph is that entitled "Friend and Foe," assisting at Mass in the open in Russian-Poland. The picture of a religious service in Alsace-Lorraine held while fighting was in actual progress is most interesting.

The remarkable thing about all the photographs is that the officiating priest appears to be quite as unperturbed as though he were celebrating the Divine Mysteries in his own church. "This surely, is suggestive, not only of their piety, but of their heroism," remarked a Protestant lady who was viewing the pictures with keen interest.—*Catholic News*.

Life of Cardinal Cheverus

As Bishop Carroll had approached the question of the selection of candidates for the new American Sees, with a mind free from bias, and with the sole purpose of recommending the priests whom he believed best qualified for the arduous labor that would be theirs in the formation of the Church then in its infancy, in practically all parts of the American Republic, he found no difficulty in substituting, among his suggestions to the Holy See, the name of John Lefevre de Cheverus in the place of that Francis Matignon as the one best fitted under the circumstances to be the founder of the Catholic Episcopate in New England. One cannot however read Dr. Matignon's letter of April 6th, 1807, to the Bishop of Baltimore without feeling untold sentiments of admiration for the beautiful character of the humble priest who thus sought to avoid the exalted dignity which might easily have been his, had he simply allowed matters to take their natural course. The shepherd of the few struggling Catholics of the eastern section of the United States, for upwards of sixteen years, justly noted for his disinterested life, and singleness of purpose, it was surely to be expected that his name would be considered in connection with the new Episcopal See about to be established in Boston, and that he should be deemed in every way worthy of the honor about to be conferred at the suggestion of his Bishop. Dr. Matignon however had just one ambition, and that was, however unworthy he believed himself, to continue his priestly labors among a people who were thoroughly devoted to him, and whose spiritual and temporal welfare were as dear to him as his own. The defects outlined in his letter were in truth only imaginary on the part of a priest essentially humble and thoughtless of his own merits, of one who saw nothing of value in himself, but who was ready to give the entire credit of the present promising conditions of the Catholic faith in New England, to another, and to bring into prominence actually existent qualities heretofore unknown to the distant authorities

of the Church, virtues which rendered their possessor in every way worthy of the sublime office about to be thrust upon him. While conscious of the motives which led Dr. Matignon to thus decline an honor for which the judgment of his Bishop had deemed him worthy, we cannot help admiring the spirit which led him to suggest the name of his devoted assistant for the exalted dignity of the episcopate. But the good priest well knew that Father Cheverus would never consent to such a suggestion, and he consequently pledged his Bishop to regard his letter as strictly confidential, and at the same time to follow his best judgment in whatever recommendations he might in conscience, feel called to offer for the welfare of the Church in Boston.

With Dr. Matignon's letter before him, with a case so well presented, in the presence of an honesty of purpose so clearly pronounced, Bishop Carroll felt that his only alternative was to propose the name of Father Cheverus as the future Bishop of Boston.

To persist seemed useless, especially since Dr. Matignon was so convinced of his own unfitness, hence he accordingly forwarded to Rome the name of Father Cheverus as one "in the prime of life, with health to undergo any necessary exertion," as one "universally esteemed for his unwearied zeal, and his remarkable faculty and eloquence in announcing the word of God," as one "virtuous, and with a charm of manner that recalled Catholics to their duties and disarmed Protestants of their prejudices," hence as one eminently fitted to be the future Bishop of Boston.

Bishop Carroll's summing up of the merits and qualifications of the priests whom he proposed as candidates for his suffragan Sees, was so clearly just, that the Holy Father, Pius VII found no difficulty in according it his ready approval, hence on the 8th of April, 1808, Father Cheverus was named the first Bishop of Boston with jurisdiction over all the New England States. For Bardstown, Bishop Carroll had suggested the name of the saintly Sulpician father, Benedict Joseph Flaget; for Philadelphia, that of Father Michael Egan. As to New York, not being able to settle on any one whom he deemed worthy, the Bishop of Baltimore had suggested the advisability of leaving this diocese for the present under the administra-

tion of the future Bishop of Boston. But in this case the Holy See judged it best to select a learned Dominican then living in the eternal city, the Rev. Luke Concannon who was accordingly named as the first Bishop of the diocese of New York. Consecrated in Rome, Bishop Concannon was chosen to carry the official news of the new appointments to Bishop Carroll at Baltimore. Bearing the Papal Letters of election to Drs. Cheverus, Egan and Flaget, Bishop Concannon after several months, vainly trying to secure passage to America, committed his sacred trust to the hands of Messrs. Filicchi to be forwarded by them at the earliest possible moment to Archbishop Carroll. But the untimely death of the Bishop of New York soon followed, and the Holy Father anxious to hasten matters ordered another set of Briefs to be made and forwarded to Paris where through the instrumentality of Father Emery, they were soon on their way to America. While the Bull nominating the new Bishops for the Church in the United States had been issued on the 8th of April, 1808, it was only in August, 1810, that copies of these Briefs were placed in the hand of the Archbishop of Baltimore by the Bishop elect of Bardstown, Father Flaget who had even gone to France, vainly hoping to avoid the burdens of the episcopate.

The news of his nomination as Bishop of Boston was a great surprise to Father Cheverus. In his modesty, he could not realize that he had been elevated to such a sublime office. In the goodness of his heart, he was loath to consider any promotion that would place him over his great and good friend, Dr. Matignon, to whom as his superior in years, he always looked as a child does to its father. In no way had he expected to be thus honored, for well knowing that he would not consent, had he been given the least idea of their intentions, both Dr. Matignon and Bishop Carroll had kept the matter absolutely secret. For several days, racked with many and varying emotions, he finally complained bitterly to Archbishop Carroll, telling him that elevation to the episcopate was an evidence of affection which he least expected from the hand of his Bishop, that its burdens were so great, especially in America, that they should not for a moment have thought of imposing them upon him without at least having sounded him as to his willingness to accept. But the only consolation he received was that he

must accept, and prepare himself to assume the burdens of his office. Rejoicing in the elevation of his assistant, Dr. Matignon wished to honor him at once as Bishop elect of Boston, and to give him precedence in the Church and parish house. To this Father Cheverus refused to consent. During the two years delay in the arrival of his Briefs of election he declined every mark of distinction, remaining purely and simply Dr. Matignon's faithful assistant, honoring ever and always the devoted priest as his guide and master.

For some time past one of the matters nearest to the heart of Father Cheverus was the erection of a suitable church edifice for the few Catholics living at or near Newcastle, Maine. St. Mary's chapel which stood in about the center of the village, on a little hill, overlooking the bay, had already outlived its usefulness, and there appears to be no reason for doubting that Bishop Carroll impressed on the faithful that gathered about him on the occasion of his visit to Newcastle in the fall of 1803, the necessity of building a larger and more substantial church, one in which they might take laudible pride. Writing from Newcastle, October 10th, 1805, just about a year after the Bishop's visit to Maine, Dr. Matignon states:

"I have the honor to write you from a place where your memory is held in the greatest reverence, and of which you certainly have happy recollections. . . . You will learn with pleasure, I am sure that they propose to build here next summer a beautiful brick church at least 65' x 36' or 40'. We have already a subscription list of about \$2,070 but our hopes are that it will soon be augmented by other subscriptions. It is true that for the sake of encouraging our people, Father Cheverus and myself have each given \$100, and Father Cheverus has moreover renounced in favor of this work, all offerings of every kind, and so anxious is he to further this work, that he has not hesitated to come here at his own expense."

In another letter under date of November 25th, 1806, after dwelling at length on the condition of the Church in Boston, Father Matignon touches briefly on the question of building a church at Newcastle: "The church at Damariscotta has not yet been commenced, but it will surely be built next summer. Father Cheverus went to Damariscotta the past summer at his own expense," truly a heroic sacrifice on the part of the

zealous priest when we bear in mind the difficulties of the journey from Boston to Maine in these early days of our history, but he had learned to love the good Catholic people of our State, especially those accustomed to assemble for Divine services at Newcastle, and no one of them was more anxious than he to be instrumental in placing the cross in evidence on one of the hills of this beautiful sea side town, and as the writer has frequently enjoyed the privilege of ascending the rising ground just north of the historic Kavanaugh home, on which now stands the oldest church in New England, the thought has often come to our mind, that this is but one of the many ways sanctified by the feet of the toil worn, travel stained missionary on his errand of mercy and charity Divine, to the early Catholic settlers of our State.

The summer of 1808 saw the realization of our humble priest's fondest hopes, for on Sunday, July 17th, he had the supreme happiness of dedicating to Almighty God the new brick church so long held in anticipation for lack of funds but now just completed. Surrounded by his little band of faithful Catholics, augmented no doubt by many of their non-Catholic friends and relatives, for we must remember that the congregation here was largely composed of converts to our holy faith, John de Cheverus, as yet perhaps unaware of the great dignity to which he had been elevated on the 8th of the preceding April, blessed and offered to the Lord the result of his heroic labors. Mindful only of the pleasure of his people, Father Cheverus tells us, "The Church is called St. Patrick's. The name seemed to gratify our friends here. I liked it myself because it proclaims here that our church is the work of Irish piety."

The text chosen by the gentle French ecclesiastic for his sermon on this auspicious occasion, was but the echo of his life as a missionary priest, "I have loved O Lord the beauty of thy house, and the place where thy glory dwelleth." Psalms 25, v. 8.

The needs of the churchless people were ever uppermost in the mind of John de Cheverus: his delight was in the house of the Lord. As a tender youth in the schools of Paris where belief in the existence of Divine providence had reached its lowest ebb, we have seen how much at home the youthful stu-

dent was in the sanctuary; in the early years of his priesthood, his fidelity to his religious duties, his care of the sacred vestments and whatever pertained to Divine worship, were ever in evidence: his zeal in an abandoned district of the great English metropolis, his gathering together the long neglected, the opening of a chapel where they might feel at home near the Lord: then his work on the American missions where his zeal carried him over long stretches of a sparsely settled country, oftentimes on foot, with his chapel, his mission case strapped to his wearied frame, all of which are evidences that his text was well chosen and that these beautiful words were but expressive of the faith that had ever been the actuating principle of his useful life. And when he stood perchance at the entrance of the newly erected church at Newcastle on this July Sunday morn, and looked over the happy faces of his little congregation gathered without doubt from far and near, he beheld the loved and revered forms of Maine's pioneer Catholic Irish settlers, men and women who have left honorable, even if humble records of their devotion to the faith: he saw the representatives of the Catholic Indians, the remnants of the proud tribe that once held sway throughout the length and breadth of our State: he even cast his loving eyes on not a few of his dear separated brethren, the descendants of the Pilgrims, to one and all of whom he spoke of the beauty of the Lord's house, of how the Lord's glory was here to dwell in this His abiding home, where they His children might ever hope to find that peace and happiness, that ever abundant source of grace Divine which must be the wearied Christian's mainstay during his passage amid life's many cares. But it was not so much the beauty of the material house, the stones and bricks so securely laid, the severely plain furnishings, so lacking in ornamentation to which the eloquent speaker called the attention of his deeply interested audience, there was the house of Man's soul, capable of more beauty than human art can give, the temple of the living God, the place where by preference His "glory dwelleth." This was the temple which they should adorn, a temple whose construction was not of brick and mortar, but whose chief glory consisted in that adornment given by the constant practice of a virtuous and Christian life, so that they might say in all

truth not of the material edifice, but of their soul, "I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth."

The day was one of universal rejoicing; joy that was common to both priest and people reigned supreme. The Kavanaugh home where Father Cheverus was always a welcome and honored guest was opened to the whole assembly which we are told in a letter written to Bishop Carroll, Saturday, July 30 of this same year, "was a numerous and respectable one." "How happy we should all have felt, had we been blessed with your presence. *Oh that our good and venerable Bishop were here* was the prayer of every heart and repeated by every tongue," remarks the now Bishop elect in this historic letter which is given in its entirety by our great Catholic American historian, Dr. Shea.

Bishop Carroll was revered and respected by the Catholics of Maine, and no one ever came closer to their hearts than the good Bishop of Baltimore; no one in truth did more to foster that love and respect than the gentle French priest who was now actually their Bishop. But did he or they realize this fact as they mingled together on this happy occasion, as he dispensed hospitality from the abundantly laden tables at "Mr. Kavanaugh's house." That all would have rejoiced, we have no doubt, but we feel that this important news had not yet reached our shores or at least the ears of the happy people assembled at Newcastle, for this festive occasion, and that all were for the moment permitted to participate in the joys and cares of the humble missionary who had for the honor and glory of God, wrought so well and so effectively in their midst, ere they were brought to realize his elevation to that supreme dignity which if anything brought him closer to the hearts of his devoted children in the Lord.

Court Overrules School Board

The St. Louis Board of Education is learning something from the courts about its rights—and wrongs—which ought to prove profitable both to its present members and those who may succeed them, says the Church Progress of that city.

In denying the demurrer filed by the board to the suit instituted by Mr. Ferdinand C. Kayser and his daughter, Marie E. Kayser, a graduate of the Rosati-Kain High School (Catholic), to compel the Harris Teachers' College to accept her for admission on the same terms as public school graduates, Judge Hennings said:

"An advanced school, maintained by taxes for school purposes, can no more be conducted for some to the exclusion of others with equal jurisdiction than can other schools. To do so would be contrary to natural right and the manifest purpose of those paying taxes for school purposes."

This is not only good law but good common sense. Of course, the board can be excused for not having a knowledge of good law. But it can scarcely be excused for not having good common sense, or exercising common fairness, neither of which it has manifested in its regulations relating to admissions to the Harris Teachers' College.

Equally ridiculous was the contention of the board that the college is no part of the St. Louis public school system. For if that were true what business has the board making regulations for it? What right has the board to exercise any control whatever over it?

However, the board is learning. It may be an unwilling student, but as the court is the teacher, there is a positive assurance that it will have its lessons well mastered in spite of itself when the present case is finally adjudicated.—*Catholic News*.

The New Socialism in France

The struggle which is now going on in France is a struggle between the Church, the upholder of Christian tradition, and therefore the sanctity of the family, and the new socialism which would make the father and mother mere instruments of the state, and seize the children for its own purposes alone. The socialistic members of the government, and, of course, the anti-Catholics, feel that a grand opportunity has come to put their ideas into execution and introduce the thin end of the socialistic wedge throughout France, in regard to the orphans of the war. Everybody is agreed that the nation owes a debt to the children of brave fathers who have given up their lives for their country. But the two ideals for discharging that right are diametrically opposed. Before the chamber at the present time is a bill which aims to take the children out of the hands of the remaining parent, place them in state institutions, and rob the mourning mother of her last consolation, besides consigning the education of the child to men who are bent on realizing an experiment and will bring the child up without love, without home-ties, and, above all, without religion. On the other hand stand the mourning mothers of France, the Catholic fathers still with the living, the bishops and priests, spiritual fathers of the children. These, the people who are really concerned, have signed a monster petition to the senate and the chamber against the projected law. Cardinal Amette and Cardinal Luçon have written stirring letters to their dioceses in support of this petition. The latter cardinal declares that the surveillance of the mother and the breaking up of the little family is foreign to French laws and an insult to the war widows. It is to the widow that the right and the duty belong to educate her precious legacy from the dead. The state may come to her aid and thus pay the debt to the fallen, but without exercising pressure direct or indirect on the choice of the education to be adopted. He points out also that to leave the child, as a unit of the family reduces to a minimum the expenses of education, prevents the depopulation of the country, the de-

classment of the children, and encourages private initiative which will be very useful to the state in the lean times following the war.

THE TRUE VOICE.

MISSION ACTIVITIES

Many years must yet elapse ere our State will cease to be in every sense of the word a mission field as fruitful perhaps as any in America. The missionaries of former days did the greater part of their travelling from family to family by means of the barken canoe oftentimes propelled or guided by the trusty Indian warrior up or down our many rivers and streams, yet it was not however uncommon to follow the virgin forest trails with little else for one's guide save a spotted tree or the barely crushed underbrush which might lead the toil worn missionary at the close of a long Summer day within sight of the glimmering rays of the large open fire which surrounded by a few loosely piled field stones across which a live oak limb serving as a support for a few cooking utensils, bespoke the home of some adventurous settler who here in the heart of the forest wild was now laying the foundations of perchance one of today's honored families in our history. The log cabin in the clearing oftentimes proved a hospice to the wearied priest who not unfrequently here found some child of Mother Church, some heroic soul who though far from the pale of civilization was yet near to the heart of a kind and loving Creator. The days of the canoe, the bridle path, the lone foot sore missionary are ours no longer; they only form edifying episodes in our history, scenes around which we may linger to count if we will all that our Faith has cost. We now have to reckon with the fast moving, luxurious modern train service which in a moment take us from one mission to another, or the broad state highway along which it is so easy, so restful, to guide that oft abused, but nevertheless most useful vehicle of our day, the automobile, which makes it possible for a zealous priest to multiply his priestly activities far beyond the dreams of our early sainted missionary, thus to bring to the yet distant Catholic family not once but frequently during our beautiful summer season, those helps and graces so essential for their Christian well being. The contrast which favors present missionary activities is indeed striking and promising, in comparison with the days of old.

Our Catholic School Graduates

Apropos of the fact that many of our Catholic school graduates prove a sore disappointment to their friends and well wishers, the Southern Messenger aptly remarks: "Aside from those who consecrate their talents to the priesthood of the religious life, what is this annual output of educated Catholic youth doing in the world? They promise great things in the young eagerness of the commencement season, and while we expect considerable exaggeration in their promises, their yearly iteration loses even the significance of a good intention when nothing comes from it.

In spite of reassuring exceptions, are these annual products of an excellent system the force they ought to be in Catholic life? They emerge and seem immediately again to be submerged, so far as the Church ever benefits by the advantages it is her constant effort to improve for them. They become often as worldly, as self-centered, as indifferent as their neighbors. With some of them their attitude toward their faith is even apologetic—an attitude comprehensible in the ignorant, but absolutely unreasonable in those who have been taught to know that nothing else in the world can lend them so much dignity.

The fault is not in their training though sometimes it seems to lack a definite direction, nor altogether in themselves, except as they are too ready to adopt the standards which meet them at the threshold of the new life. They made a too easy surrender to that god of self-interest which dominates the ambition of the world. This is the chief reason that the Catholic graduate fails to share his advantages with the less fortunate, he is too absorbed in making life pleasant or profitable to himself. He devotes his acquirements to the service of self, allows himself to become narrowed to the pursuit of his own business, and so fears to lose the small occasions of self-advancement that he neglects the larger opportunities by which he might be a leaven in the Church and an uplifting influence in the community."

Old Missions of California Should be Restored

NEW AND STRIKING PLAN.

By CHARLES B. TURRILL,

*Member Advisory Committee California Historical Survey
Commission.*

Extending a distance of more than five hundred miles in California, near the shores of the Pacific, a few scattered and crumbling ruins remain as the sole mementos of Spain's most western imperial domains on the American continent. To the student they speak of those vanished days when Spain was a most important world power. They recall the grandeur of a nation that gave America to the world and through whose ambitious explorers the entire tide of human development was set into turbulent momentum. These few crumbling walls speak to this generation of a grand nation that did more for the advancement of man than the unthoughtful imagine. Across uncharted seas her brave navigators set sail and, returning lay at the feet of their sovereigns the trophies of a new world. To that world Spain sent her civilization. Through the discoveries made by Spanish explorers the Christian religion was carried around the world.

These old Mission walls carry us back to a culture and civilization that has not been excelled. Most of us know little of a literature that is Spanish. One book has indeed become a world classic, and well might be used as a key to unlock literary stores we know not of. Little does the world know of Spanish art. Few are the "globe trotters" who have penetrated her interesting confines, and had not Washington Irving left us the "Alhambra" we should know no more of Spain than most of us know of China. How little is known of Spanish commerce

although its plundering gave English pirates wealth and preferment. Of all these things these old adobe walls speak to him who will forget his prejudice and his unimportant hurry.

Most of us come from a race alien to every thought, hope, ambition and achievement of the grand old nation whose wandering children blazed the way our ancestors have trod.

Visitors to our California oft times express wonderment that the old Missions have been allowed to go to ruin. There should be no surprise that this is the fact. The greater wonder is that any vestige of them has been allowed to cumber the ground before the advance of those who cared no more for them and for what they represent than does the newly landed average foreigner for Bunker Hill monument. That is a landmark, yes. But a landmark pointing the way to a street and not, through sentiment, directing the affections toward a place where, if not ancestors, at least kindred in race had struggled for the perpetuation of an idea. We do not condemn that foreigner that the fibres of his being do not thrill at the sight of landmarks that to him are meaningless.

Those of our races, who came here among the first, cared nothing for the institutions of Spain handed down through her rebellious daughter, Mexico. In the proud self-consciousness of the man of Northern Europe and his descendants they despised all nations save their own. The earlier American settlers in California knew nothing of Spanish ideals. Those who came during the "gold rush" were impelled by a definite purpose far removed from visiting and admiring old Spanish establishments. Their successors, up to the present, have been too busily occupied with other affairs to care for the Missions. A few of those who came and of those who stayed had enjoyed the hospitality of the Mission establishments gladly bestowed even during their declining prosperity, their increasing poverty. Too often that hospitality was made an excuse for appropriating the lands and herds of the hosts. For such as these the Missions were not pleasant landmarks.

Not until the day arrived, when it was discovered that these old Missions were valuable assets in inducing tourists to tarry at some nearby hotel, was there thought of saving them. As a general proposition it may be said that thus far most of the "restoration," so called, has been prompted through the ulterior

motive of commercializing them. Even this has had its brighter side through arousing some interest in the matter and of instilling into reluctant minds the not entirely welcome thought that here in California, are some of the most important and interesting landmarks in the United States.

"We cannot really blame the people of the country for their ignorance on these points. The preface of a "History of the United States" opens with the following statement: "It is not too much to assert that most of our countrymen acquire at school all the knowledge they possess of the past history of their country." There are 435 pages of this "History," exclusive of supplementary pages containing the Constitution of the United States, a "Table of States," showing when they were settled and by whom, and a table of contents. This book is a fair sample of the "histories" that found the basis of the historical knowledge of our students. This book is published by the State of California. It is copyrighted by "The People of California." It is a State text book. The only mention of Spanish exploration along the west coast of the continent is a foot note, in small type, in these words: "The year that Coronado returned to Mexico (1542) an expedition under Cabrillo (kahbreel-yo) coasted from Mexico along what is now California. Cabrillo died in San Diego harbor." Which latter statement is false.

Some seventy odd pages of this interesting school book are devoted to reciting how English and French colonies were established on the Atlantic seaboard with all the details of their bickering and troubles with the Indians whose lands they had appropriated.

In all this "history" there is not one word relating to Spanish or Mexican settlement in California. Not a mention of the Missions or the facts that by them agriculture, horticulture, viticulture and manufacturing were introduced and permanently established or that the produce obtained from these establishments caused an extensive trade with New England sea ports.

Can we wonder then at the apathy of many of our own people regarding the old Missions? This school history is but a sample of nearly all historical works published in the United States. The author probably spoke from personal experience when he wrote that "most of our countrymen acquire at school all the knowledge they possess of the past history of their country."

But the day has come when prejudice is being broken down by such men as Chas. F. Lummis, Irving Berdine Richman and our own Professor Bolton, as well as several others. In the course of a few generations the facts of true history may penetrate the brains of those who write "history" for school children and in the remote future some Columbus of school history writers may discover that "the stone which the builders rejected, the same is made the head of the corner," that all worthy early human endeavor in this country was not confined to the country between Chesapeake Bay and the St. Lawrence. So we have permitted our Missions to fall to ruin and have thought of them only when Eastern visitors have called our attention to them.

A few years ago I received a call from a bright and cultured young German who had come to California for the sole purpose of making a careful study of our old Missions. He had visited their sites and made careful sketches to scale of each architectural detail, even to the moldings and most minute particulars. He had traced their foundations oft times through masses of rubbish that he might accurately prepare ground plans of the several establishments. He had done his work with German perseverance and thoroughness. What was his motive? That from the results of his study he might prepare a thesis for his doctor of architecture degree in one of the great German universities. He expressed surprise and the highest admiration for the work of the Padres. But he was not a professor in the University of Pennsylvania writing "school histories" for California children. He was a scholarly man, without bias, who could appreciate the wonderful work wrought by those priests of the long ago, who had builded without architectural training and with only the crudest material and unskilled Indian labor. No, not unskilled, for their patient padres had taught those Indians industry. They did a most marvelous work as in one generation they made the male Indian a worker. They taught him how to make his tools of trade and how to use them. While the settlers in New England were having "Indian troubles," on this Coast around the Mission establishments the wild men of the country were speedily civilized and made useful units in the communities and not ever dreaded enemies.

The time has come when every true California should bestir himself to see that these few remnants shall be preserved, not for their value as curios for tourists to "kodak" but on account of their deep and abiding interest and significance. There are no more important landmarks in our country. They are not stained with blood but are the monuments of human love and devotion. They are all that remain of the visible life work of devout men who abandoned all that seemed desirable in life and went into the wilderness to carry light and better life conditions to human beings. Without their labors there would have been no cargoes of hides for the "Boston traders." There would have been no supplies of fruit and fresh vegetables for visiting navigators like Vancouver. There would have been no hospitable stopping place for the trapper or emigrant from the country east of the Rocky Mountains.

But how shall these places be restored? Shall the policy of the past be followed? Shall all be left to individual effort or the spasmodic enthusiasm of some club or association? We must be thankful for all that has been done in the past but is there not a wiser and better way of accomplishing more good and better results? We have seen the evil of former attempts and cannot but regret errors of judgment which have destroyed architectural features in some of the structures.

Therefore, primarily, it is submitted that the Missions should, as far as possible, be restored and the work carefully done to make them exactly as they were originally. This calls for careful study and investigation. We are familiar with the so-called "Mission Architecture" and "Mission Furniture."

The first is frequently the imaginings of some "half-baked" architect seeking garish novelty, and the latter bears as much resemblance to the actual furniture at the Missions as it does to a wood pile. In the work of restoration the employment of an architect may well be postponed for a time. The ordinary architect is a most dangerous personage for he usually has ideas and his plans for a restoration of anything consist of a large percentage of these individual ideas. What is really necessary is careful study of what remains and close investigation of all available records regarding that which has disappeared.

California is fortunate in having one man who has made an exhaustive study of the Missions for over twenty years,

Father Zephyrin Engelhardt, O. F. M. He is our safe and reliable authority. As a Franciscan he studies and writes of those of his own Order. As a Catholic he understands the *motives* and the labors of the Padres of California as no non-Catholic can. As a scholar he has the advantages of thorough training for the purposes of investigation and, as an accomplished Spanish student, he makes no mistakes in translating documents that to others might be undecipherable. As an historian he can marshal facts and tell the story of the Missions and the mission period in proper sequence. Therefore his writings must be taken by us in California, as they are by students and historians elsewhere, as our guide.

This leads directly to the answer to the question, Who should restore the Missions? There seems but one logical answer. That is a work to be undertaken by or under the direction of the Catholic Church. It is not fair for Catholics to expect that those not of the faith of those who founded these establishments should take the interest in the matter that Catholics naturally should. They are cherished shrines of Catholic endeavor. They mark a most important era of Catholic activity. This does not preclude all well meaning assistance from all for these are California as well as Catholic landmarks. All should work in unison as all can work in this as well as many other matters. But it is not right for Catholics to shirk their responsibilities in the initiative.

It is respectfully suggested that, as our Missions lie in two dioceses, a uniform plan of restoration activities should be arranged with the approval and under the direction of the two archbishops, Archbishop of San Francisco and the Bishop of Los Angeles. It would, no doubt, meet their approval to appoint a commission of competent clerical and lay members, to make all necessary investigations and plans and to have the final decisions on all questions. This is not a matter for spasmodic action. It is a systematic effort to preserve, in proper form, as much as may be saved and restore as much as possible, on the same architectural lines and for similar uses, of what has been destroyed.

Of course the question of expense is the first presented. At once let that be put in its proper place. This is not a plan to build cathedrals but to restore Missions. There is a decided

difference. When the old padres built these structures they did not import architects and artisans and shiploads of materials. A true restoration would suggest that the greater part of the material might be found where they found it. That does not mean marble and other modern grimcrack building material. The Missions were built of homemade adobe, brick and tile. Some of these tile are still in existence. Those taken from one Mission are now decorating a cow shed and pig sty. An adobe structure properly and honestly built, as the padres built, is a good structure. Mission Dolores has shown that it is reasonably permanent. Modern architectural methods not possessed by the original builders may be properly taken advantage of so long as they do not intrude themselves in the general scheme. The sole object should be to make any and all structures so restored so like the originals that an expert of a century ago "revisiting the glimpses of the moon," might be deceived.

Any money required for the work can, no doubt, be easily obtained through proper channels and by proper methods.

But the cleaning up and rebuilding of fallen walls is not the sum total of the work of restoration. These buildings were and properly should be places of practical usefulness. The old Missions were not show places. They were established for a purpose. The necessity of that purpose has not entirely passed with different national and social conditions. Early travelers have left records of the activities around the old establishments. Each was self sustaining. Each did its work outside of its appointed ecclesiastical labor in the community. At the Missions the Indian inhabitants were gathered and taught useful trades—the trades of the period, spinning, weaving, soap making, husbandry and others. The Indians have vanished. But all around are those who can be benefited as they were. There are still a few boys and girls who would like to learn trades by which to earn honest livings. There are always those who merit and should have in youth the protecting care of proper institutions. These could be accommodated, cared for and taught at restored Missions. The output of their industry might be so managed as to support the establishment. Schools might be maintained at some as is done today at Santa Clara and Santa Barbara. There is no call to restore these structures

simply to make them "show places" and a constant expense for maintenance. If we restore the Missions let us not only restore the shell but restore the spirit of the establishment as well. Those Missions were and should be something more than piles of building material. They were and in their restoration should be living agents for good. It would not be proper to confine them to church purposes solely. Existing conditions and their locations would make some of little use in that field. But there is not one but might be made an agency for great good in the State if the broader idea of giving to each a useful labor and thus bringing it back to life and vigorous activity under modern conditions and requirements. Thus provided with a mission of usefulness each Mission would not be a drain on anyone for support but through self maintenance would be a fitting memorial to those brave and humble laborers in their Master's vineyard who on the western confines of the American continent, planted the Cross of Faith and the Banner of Civilization. Then, as the flowers of springtime gladden the hillsides their eyes rested on, it may, perchance, be given to the Padres of old to know, that an alien race, speaking a different tongue, under the same cross has taken up their labor where they toiled and the world has realized the worth of their struggle and is thankful that they blazed the way for good works.

FIRST PRIEST ORDAINED IN THE UNITED STATES.

On the 25th of May, 1793, Bishop Carroll of Baltimore ordained Stephen Theodore Badin and sent him as missionary to the few Catholics then living in Kentucky. The first priest to receive sacerdotal ordination in the United States, he was for several years the only priest in this, then far western state, where the Catholics were principally colonists who had come from the Catholic settlements of Maryland.

The Shame of a Great City

THE CHARITIES INVESTIGATION AND WIRE TAPPING.

One of the most iniquitous conspiracies ever attempted against a holy and devoted people and against a high and noble work has been unearthed in New York in the so called "Charities Investigation." What at first appeared to be a legitimate inspection and examination of the different child caring institutions—Catholic, Protestant and Jewish—of the State of New York, is now proven to be a plot to besmirch the character and reputation of these institutions, with the ulterior aim of depriving them of State aid, and finally legislating them out of existence.

Fore some time past there has been a fight on between the State Board of Charities of the State of New York and the Department of Public Charities of the City of New York. The State Board of Charities is composed of twelve unpaid, representative members from various parts of the State. Their only emolument is the luxury of doing good. Their work is the supervision and inspection of the different institutions receiving State aid.

The Department of Public Charities of the City of New York has as its Commission just now one John A. Kingsbury, an appointee of Mayor Mitchell, an "uplifter" imported from the West. This Department is completely dominated by the "Charity Trust."

Be it known that there has grown up in our times a race of "sociological uplifters," "professional philanthropists," "charity experts" who in the matter of charity deny God or ignore Him, and treat the needy and the helpless not as human beings, but as roads, or rivers or cattle, with as much sympathy and affection for these poor people as they might feel for a bad road needing repair. They have invented a new Decalogue written not on tables of stone or on the fleshy tables of heart but on a card index; and they glory in their work not of feeding the

hungry, or clothing the naked, or harboring the harborless, but in card indexing them, and filling bulky volumes with the record of them, which incidentally provides the charity experts with an occupation, and the municipality with a big salary list. More than one university has a course of professional philanthropy in its curriculum, and indeed there are separate, special schools for the new profession. Of course where there is a supply there must be a demand, whether real or not, and the schools see to it that a demand is created, for their graduates must have a job.

No doubt even the exquisite work of charity can make progress by systematic observation study conference and collaboration; we Catholics know it, for we have proven it in practice. We find no fault with science applied even to charity. But the scientific charity that expels God from its reckoning is simply neither science or charity; it is Hamlet with Hamlet left out. It is charity with charity left out, for true charity can come only from a heart wherein God has enkindled a fire of love, and history clearly demonstrates that the needy ones of the children of men are safe only in the keeping of them who keep alive the fire which God has kindled in their heart. A course in a philanthropy school can not procure that fire of charity; it may procure a position with a good salary for them, but not charity; hence to call themselves charity experts is to abrogate to themselves a title to which they have no claim.

Again let it be known that there is a "Charity Trust." It is the organization and control of these "experts" and "uplifters" by such agencies as the Rockefeller and Sage Foundations, with unlimited money, tainted though it be, at their command. But all the money of the Rockefeller and Sage Foundations can not buy the love and devotion that is in the heart of the Sister of Charity; hence the hostility, born of envy toward the Sisters and their work. The "charity trust" like other trusts is ruthless towards rivals or those who refuse to take their dictation. Lest this seem a gratuitous assertion listen to the words of Homer Folks one of the high priests of the "charity trust." In a public address in Washington in 1908 before a Congress on tuberculosis this individual declared "The municipality or the county, according to the plan of local government in the State, must be petitioned, *threatened, entreated, persuaded,*

browbeaten, bullied into doing its duty." The State Board of Charities of New York refused to receive the dictation of the "charity trust" and consequently they were marked for slaughter. The Department of Public Charities of the City of New York with John A. Kingsbury, a tool of the "trust" at their head, started out "to get" the State Board, by showing their work to be incompetent. In order to do this the Department of Public Charities of the City of New York undertook an inspection of the different child-caring institutions of the State. Was their work prompted by any love or care for the little ones? Would they try to aid the institutions in recommending a remedy wherever they found a defect? Their aim was malicious, namely to "make out a case" against the State Board, and the means and measures they employed were villanous. Men of evil nature and intent will not hesitate to use evil means whenever they think them necessary. So it proved to be with the men who were for slaughtering the State Board. Do not take my mere statement for this, but read on and see.

Catholics do not object to having their institutions inspected; on the contrary they invite inspection, and are happy when outsiders come to see the work which our Sisters are doing. Our Homes and Asylums are always open to the public. In New York and in other states they are regularly inspected by State authorities, and regularly receive praise and commendation for their superior work. As a Protestant minister once declared to me "Catholic institutions are, and will ever be immeasurably superior to those conducted under lay auspices, for in Sisters you have something which money cannot buy." Indeed he was but expressing the verdict of all impartial investigators who are familiar with the different institutions. Here in the State of Maine inquire at the State Board of Charities about the different Catholic institutions and you will find that the State authorities have only commendation for the superior work of the Sisters. It is the same in all states. It is pre-eminently so in New York.

Commissioner Kingsbury of the Department of Public Charities of the City of New York appointed for the inspection of the child-caring institutions a committee of three: Wm. J. Doherty, a Catholic; Ludwig B. Bernstein, a Jew, and R. R. Reeder, a Protestant. A fair and impartial committee was it

not? It looks like it, but let us see who these individuals are. Doherty was brought up in a Catholic Asylum. When grown up he was an invalid and was nourished and nursed by the Sisters. He was taken under the protection of, and advanced in life by Mr. Thomas Mulry, a Catholic layman, who inspired by true charity, gave his life without pay for the poor and needy, one of whom was Doherty. It was Mr. Mulry's efforts and solicitude that made it possible for the latter to attain to the position with a salary of five thousand dollars a year which he now enjoys. While a child in the Asylum Doherty was a "difficult case" who needed discipline to correct his wrong tendencies. There are but few people who feel vengeance towards the surgeon who causes pain to them while he is performing an operation to correct their maladies, but unfortunately in the moral field the number of cases that are vengeful towards their benefactors, who bite the hand that feeds them is not so rare. Doherty was one of these. He felt vengeance towards the surgeon who caused him pain while he was striving to straighten his crooked nature. He attacked those who saved his life, and gave him all he ever had in life. You may have met such cases. Alas! they are all too frequent.

Bernstein is superintendent of a Jewish Asylum in New York on the cottage village plan. The specific element of this plan is to do away with all restraint and restriction in as far as it is possible. Though well backed financially Bernstein's work has been a monumental failure of the village cottage system. But if Bernstein is short on management he is long on conceit. Like many other people who cannot manage their own business he is quick and keen to manage other people's. Judge for yourself of the qualifications of this Mr. Bernstein, the Jew, who did not hesitate to advance his recommendation "for developing a higher sense of morality among the children" in a Catholic Home conducted by Catholic Sisters. Reeder is superintendent of a "select" Home for boys. He has a pet aversion to all "institutions," but it does not aversion him so much as to prevent him from receiving a salary and making his living by being superintendent of the "institution" over which he presides. He takes no difficult cases, or if by chance any reach his Home he quickly has them transferred elsewhere. He will not have any of the problems of child caring. His institution

has strong financial support. The per capita cost of conducting his Home is enough to send the boys through college. His is a cozy home on easy street with little care and a big salary. This man showed his yellow streak when he sneered at Catholic devotions in our asylum. He revealed his mental and moral measure when he, a horrible hireling, dared to accuse the Sister of Charity of commercialism and mercenary motives. A fair and impartial committee? Would you wish to trust your own home to the keeping of such men on an errand of vengeance; tools of the "trust," selected by the "trust" "to get" the State Board of Charities? They were going to strike at the State Board and they used the different child-caring institutions, Catholic, Protestant and Jewish as a brick bat. They were to write up a case against the State Board and they daubed convent walls with the malice of their own black hearts. They were going to stab the State Board and they thrust their dagger through the heart of the Sisters of Charity.

The inspection committee went unannounced, with full authority to inspect the different institutions from cellar to garret, and at times exercised their authority in a brutal manner. Then they presented their report which they were sent out to get, namely fault finding with the different institutions Catholic, Protestant and Jewish, and hereby condemnation of the State Board of Charities. Their report declared that conditions in twelve Catholic and fourteen non-Catholic institutions were melancholy and scandalous and shameful. Kingsbury, their chief, sent a letter to the Mayor of New York with the recommendation that the Governor be asked to appoint an investigation committee. Was not that a fair and honorable thing to do? Have the Governor appoint a judicial committee before which the contending parties might have a fair and equal opportunity to present their case? Well it might have been, but look you to it, the "Charity trust" that was attacking the State Board, and therein was defaming different institutions, like other trusts in its habit of monopolizing, wanted to have everything its own with the judicial committee, so at once proceeded "to fix" the court. Homer Folks is head of the State Charities Aid Society. This society is allied to the "Charity Trust," and is hostile to the State Board. Folks is Kingsbury's guiding star. Well, these worthy gentlemen went to Albany to-

gether and had the Governor appoint as the judge of the investigation commission a friend of theirs, Mr. Charles H. Strong. Does not this smack of crooked politics? If these men had a fair case would they have to resort to such crooked measures? They knew such action was dishonest for both of these men under oath tried to cover up this part of the proceedings, both under oath denied that they went to Albany together for the purpose of naming Strong as judge of the commission, but when they were cornered by witnesses who saw them off on their mission to Albany they begged leave to "correct" the testimony which they had given under oath on a previous date. The investigation began on January 31, and went on for several months, and from the start furnished news of the most sensational type for the papers of New York and for the country. Conditions existed in the different institutions, the inspectors charged, worse than anything in *Oliver Twist*. Some of the asylums "looked like pig pens," "orphans and pigs feed from the same bowl." The newspapers in New York told Catholics that such was the condition of their institutions.

Now Catholics in New York and elsewhere know that these charges are not true. We know our Sisters and we know their work and we know that such conditions are morally impossible. As the investigation proceeded it was proven that these were trumped up lies, but not before the public mind had been poisoned by the newspapers in the control of the "trust." This poisoning of the public mind was one of the most reprehensible acts of the whole sordid conspiracy. As if the lying charges brought in by the inspectors were not bad enough. Kingsbury and his crowd had a paid "publicity agent" who by diabolically clever twisting and distorting of evidence, by suppressing what was good, exaggerating what was evil, and by deliberate lying in newspaper and pamphlet endeavored to "poison the wells" for the public. Again, if these men were honest and their work honorable what need had they to have recourse to such methods. Here is a sample of the murderously lying work of the "publicity agent:" The writer of this article assisted at some of these sessions of the investigation in New York. One day the St. Agnes' Home for Orphans at Blauvelt, New York, was under investigation. In the testimony brought out that day it was clearly and strongly proven that this institution con-

ducted by the Dominican Sisters was as nearly perfect as any work of the kind in this world might be. By the way, it was at this Home years ago that several of the white robed Sisters met a martyr's death and several others became blind in their devotion to the little orphan waifs during an epidemic. Even the Doherty-Bernstein-Reeder committee had but words of praise for this institution. Their report was too flattering for the purposes of the "trust" so it had to be "reinspected." But with all their inspection and reinspection the testimony was such that on returning to my host that evening I jokingly remarked that the whole investigation was a "frame-up" on the part of Catholics to show off the beauty and perfection and glory of the Catholic charity work. I took up the evening paper to see the report of it, and the label that was affixed to the work of the St. Agnes' Home was in a glaring headline "Bottle of Poison Within Reach of the Kiddies." You see the point? Here it was insinuated that the Sisters were murderously neglectful of the little orphans under their care. Well, it was a villianous lie, emanating from a heart that could plan murder. What was the charge based on? There was a discussion about a bottle of bichloride solution for disinfecting purposes, such as might be found in the lavatory of any home, but it was proven that it WAS NOT within reach of the kiddies.

This "publicity agent" was an important actor in the whole persecution, as was brought out in the investigation. Moree was his name. He got out a pamphlet, anonymously printed, filled with lying charges about the institutions, and saw to it that it received a wide circulation, especially among the *legislators*. You see the reason of this? To pave the way for future legislation. But like other acts of the "trust" it proved a boomerang. For it was afterwards proven who the author was, and that Kingsbury, though at first he tried to conceal his connection with the pamphlet, procured the money from a "lady" for its publication and dissemination. In this pamphlet it was stated that at the Mission of the Immaculate Conception on Staten Island "Orphans and Pigs ate from the same bowl." Kingsbury who was instrumental in the publication and diffusion of this pamphlet knew that the charge was a lie, for Kingsbury and Doherty had visited this institution several months before and publicly spoke in praise of it and of the

LIBRARY OF ST. JOHN'S
SEMINARY,
BRIGHTON, MASS.

Sisters who conducted it. Yet Kingsbury knowing the lying nature of the pamphlet aided in its circulation. And Moree, the author on the witness stand knew it was a lie, confessed that his charges in the pamphlet was a "mistake." He admitted that he had done wrong, but—what kind of a cross-breed do you think this fellow is—he argued that he had a *right to be unfair if he liked!*

I was present the day that the St. Joseph's Home in the heart of Manhattan was under investigation. This is the Home which the inspectors called a "School for Drudges." They said that the children were taught to be domestics. Now if they were not taught to be domestics it might be a serious charge, for domestic economy is supposed to be one of the necessary courses of the education of our times. But the insinuation was that the Home was a kind of sweat shop, that the girls were drudges; it was charged that the girls were compelled to carry wet clothes from the laundry; had not enough class room facilities; had no play facilities for the children. From the inspectors' own report it was shown that only six girls out of three hundred and ninety-six were assigned to part-time classes, a record that is immeasurably superior to the ratio of the public schools in the City of New York; in regard to the "drudgery" done by the older girls, this work was eagerly sought by them and was consequently not drudgery; there are regular classes under registered teachers in cooking and sewing, etc., and the children have a theatre with moving picture outfit, and have costumes, wigs, etc., and a special lay teacher for folk dances and games. Do your children have the advantages of the "drudges" of St. Joseph's Home.

Here is another sample. At St. Malachy's Home, Brooklyn, it was charged by the inspectors that twenty children were compelled to bathe in a tank twenty feet by four and eleven inches deep. Horrible! shameful! In reality this tank was only a catch basin for the shower baths over head which the inspectors failed or refused to see. And so in the investigation one after another of the charges was found and proven to be a lie or a half truth which is worse than a lie. For honest and impartial minds the investigation was a showing of the superior work of the Sisters' institutions and the showing up of the

men, motives, methods and measures of a mean, low, brutal, iniquitous conspiracy.

During the course of the investigation the devious ways of the conspirators led them into more criminal if not more immoral acts. Father William Farrell of Brooklyn, knowing the falsity of the charge and the crookedness of some of the men and their methods wrote a pamphlet, not anonymously, but with his name signed, in the form of an open letter to Governor Whitman. This proved a cruel thorn in the side of the "trust." These miserable beings with their anonymous writings and black hand methods who sought to destroy the reputation of the devoted Sisters had Father Farrell brought before the investigation committee and charged with injuring their precious reputations, because, forsooth, he dared to write some harsh but true and open things about them. Rev. Dr. Potter, a Baptist minister, and Robert W. Hebbard, secretary of the State Board of Charities were suspected of having furnished Father Farrell with some of the damaging information in his pamphlet. In their efforts to get inside information on Father Farrell, Dr. Potter, and other clerics and lay people Kingsbury and his crowd had recourse to "listening in" on their telephone wires, or "wiretapping." Father Farrel and others, from question asked at the investigation knew that their wires were being tapped. To get proof of it they framed up conversations over the telephone and then waited a summons to appear before the investigation the next day. Monsignor Dunn, Chancellor of New York in a conversation with Dr. Potter put out as a bait the words "Will I send you a hundred?" by implication, meaning a hundred dollars." As he expected he was subpoenaed before the investigation committee the next day and asked why he had offered Dr. Potter a hundred dollars. They had taken the bait and were caught with the hook in their gills.

Wire tapping, opening and reading another's letters, anonymous writing to secretly attack another's character and such acts and methods are reprobated by human decency and brand individuals who do such things with the brand of the snake in the grass and the polecat. Moreover wire tapping is a serious crime in New York. At first Kingsbury and his crowd denied the wire tapping, but they were cornered, for on evidence furnished by the New York Telephone Co. it came out,

not before the Strong Commission, but before the Thompson Committee, which is investigating certain financial conditions in New York, that the wire tapping was done with the authorization of Mayor Mitchell of New York. But is not Mr. Mitchell a Catholic? A practical Catholic? No. Nor has he been for some years. Long before this Charities Investigation it was publicly known that Mr. Mitchell was in the power of the "charity trust." In the wire tapping Mayor Mitchell was implicated in a serious charge. His defence was that he had authorized the wire tapping because the crime of perjury was suspected in connection with the charities investigation, and the law permits wire tapping for the detection of a crime committed or about to be committed. But the Mayor's defence was pretty weak. Who was the authority that a crime so grave as to warrant the serious business of wire tapping was about to be committed? Kingsbury. Who was suspected of committing or about to commit a crime? Was it Father Farrell or Dr. Potter or Cardinal Farley, whose telephone was also tapped? Mayor Mitchell answered that it was not any person whose telephone was tapped, but some other individual. Asked to name the individual, he failed to do so. Again if the wire tapping were done for the detection of a crime the business came within the jurisdiction of the District Attorney and the results of the wire tapping should have been turned over to him. Were they? Not at all, but to Kingsbury and his crowd. The District Attorney learned about the crime only after the tappers were themselves caught. It also came out before the Thompson Committee that not only were wires tapped in search of information for the "charity trust" but that rival financial interests in New York were stealing business secrets from one another through wire tapping. Mr. Mitchell had authorized listening in on the telephone of one of the rivals of J. P. Morgan & Co. Mr. Mitchell tried to suppress the investigation into this by raising the cry of "patriotism," threatening that international complications would follow if the wire tapping in this instance was investigated. Notwithstanding the threatened complications the investigation was pursued by the Thompson Committee. Was the impending war precipitated by it? None except the war between the financial interests. Again when probed before this committee on the wire tapping for the "charity trust"

Mayor Mitchell literally shrieked that if pressed too much he would "rip things open and show things up." He was told to "rip away and show things up." What did he show up? He dramatically declared that he was "defending the sacred altar of government against the attacks of his coreligionists." Any facts to back up his statement? None. He was using a little rhetoric to gain sympathy for himself by raising the cry of "persecution," as above he had raised the cry of "patriotism." It was the old game of the thief crying: "Thief! Thief!" in his efforts to fool the crowd and get away. When the kind hearted Mr. Mitchell began to weep over the cruelties suffered by poor orphans in Catholic asylums quoting from what Mr. Mitchell ought to have known was the already proven lying and infamous pamphlet of Moree. Another attempt to drag the dead herring over the trail, and thus avoid pursuit.

Mr. Mitchell, the Mayor of a great city, in league with wire tappers in an infamous conspiracy is a very sorry spectacle. His appeals and his defenses make him sorrier still. He is playing for sympathy. He needs it badly. But facts in relation to a crime committed is what must be produced. They were produced by the District Attorney before the Grand Jury with the result that Kingsbury, Mitchell's understrapper, and Hotchkiss, the beetle-browed attorney for the "trust" who heckled the gentle, timid Sisters before the Strong investigation committee were indicted by the Grand Jury for the crime of wire tapping, and Mayor Mitchell came within one vote of being indicted and got off with a severe reprimand.

Now listen to the latest of Mayor Mitchell's many defences. "Forty noted Citizens" of New York, after "consultation" with Mr. Mitchell, but oblivious of truth and ignoring facts in an open letter extend their sympathy to Mr. Mitchell in his persecution by his coreligionists, and commend him for his defence of the sacred altar of government.

You know the story of the burglar whose guilt was proven by five persons who saw him in the act of stealing, and who said he could produce forty persons who did not see him steal? Well, that's Mitchell and the forty noted citizens. His alibi is complete. Truth matters not; facts are nothing; so Mr. Mitchell and the forty immortals have decreed.

New York has had to blush for shame many times for crimes committed within her gates. Like every large city criminals

gravitate there and crime thrives in its underworld. She has had her gunmen, and arson squads and red light districts. But never in all her lurid crimes was revealed more diabolical craft, venomous plotting and iniquitous conspiracy than in the attempt to destroy the divine works of these angels of charity, to steal God out of the hearts of His little ones, and to murder the souls of the children for whom He died. J. A. CAREY.

CHURCH LOSSES.

We become so accustomed to rejoicing in the many accessions daily coming into the Church from among the well disposed who are ever seeking that peace and contentment, that tranquility of life which the possession of the true faith alone can give, that we not unfrequently lose sight of the losses incurred by the Church through the negligence of those who once claimed the honor of membership in her fold. Nothing is perhaps sadder than to unravel the history of a Catholic who has been unfaithful to his great trust, for it is then that the results which might have been, dawn on us, and we see how utterly impossible it is to repair the loss.

Just to illustrate: A few years ago, a lady well along in years came to see a priest about being received into the Catholic church which her mother had left on the occasion of her marriage. She told the priest that she was one of seven children, four of whom had married and had become the parents of twenty-four children.

"Your mother, then," rejoined the priest, "was responsible for the loss of her own seven and in all probability of her twenty-four grandchildren, making in all a known loss of 31 members suffered by the church, through her defection."

Like many another weak and careless mortal, she had gone on through life, unconscious of the havoc her defection had wrought in the Lord's fold, or unmindful of the awful responsibility laid upon her, and the great, untold, immeasurable damage for which she would one day have to answer. The fact is real; it is only one of the many which almost constantly come to the experience of a priest on the missions; and while from his heart he may deplore and pray for the wandering member of the House of Israel, he must leave to the recording angel the sad task of summing up the souls thereby lost to God's eternal kingdom.

A Great Catholic Week

During "Catholic week"—the week of August 20th, next—it is expected that there will be gathered in New York the greatest assemblage of Catholic clergy and laity brought together in America since the International Eucharistic Congress in Montreal in 1910.

During that week there will be held here the conventions of the American Federation of Catholic Societies, the German Roman Catholic Central Verein, the Catholic Young Men's National Union, the Gonzaga Union, the New York State League of the Central Verein, the New York State Federation of Catholic Societies, and the Catholic Press Association of America.

The Catholic Press Association will hold its meetings on August 18-19, but the delegates will remain in New York during the week of August 20, when the conventions of the other Associations will be held.

The three American Cardinals—Farley, Gibbons and O'Connell,—The Apostolic Delegate, the Most Reverend John Bonzano, and many of the Archbishops and Bishops, and prominent priests and laymen from all parts of the country will be present at the convention. An attendance of 20,000 persons is expected.

The convention will open with Pontifical High Mass at St. Patrick's Cathedral on Sunday August 20. The Mass will be sung by Cardinal Farley, and the sermon will be preached by Cardinal Gibbons.

That evening there will be a mass meeting in the Hippodrome, which will be presided over by John Whalen, President of the American Federation of Catholic Societies. Cardinal Farley and several prominent laymen will deliver addresses. A musical program quite out of the ordinary is being prepared for this meeting. The Metropolitan Opera House Orchestra will play and the famous Ruthenian and German Choral Societies will sing.

Other mass meetings will be held every night during the week, at which important papers on religious and charitable subjects will be read.

During the past week the Committee of the clergy of the nine dioceses of the New York Province have sent the following letter to the twenty thousand parish priests of the country. Right Reverend Monsignor M. J. Lavelle, Vicar General of the Arch-Diocese, is Chairman of this Committee:

"To the Catholic Clergy of the United States:

"A special committee representing all the priests of the New York Province has been appointed by their several Most Reverend and Right Reverend Bishops to invite the reverend clergy of the entire country to attend the annual convention of the American Federation of Catholic Societies, to be held in New York City from August 20 to August 24, 1916.

"We as the committee, request you to interest your various parish societies in this extraordinary convention and to have them represented by two delegates from each society.

"The object of the Federation is to bring all Catholic parishes and societies together, that we may know one another, devise ways and means for the common good, and in general make ourselves more efficient for our individual purposes, and for the welfare of church and country.

"The Federation has the warm approval of the Holy Father. The three American Cardinals and the Apostolic Delegate will be present at the convention. Many priests from all parts of the country are expected to attend.

"It is the desire of the reverend clergy of New York and vicinity to extend every courtesy to the visiting clergy during the convention.

"Information as to accommodations and other matters of special interest to the priests will be furnished at the headquarters of the committee in Cathedral College, Madison Avenue and Fifty-first Street, New York City, N. Y."

The following program has been arranged for "Catholic week:"

Aug. 18 and 19:

Convention of Catholic Press Association at the Catholic Club.

Aug. 18, 10 A. M.:

Preparatory meeting of the Committee on Social propaganda of German Roman Catholic Central Verein.

Aug. 19, 10 A. M.:

Meeting Committee on Resolutions of German Roman Catholic Central Verein.

3 P. M.: Meeting of Executive Board of German Roman Catholic Central Verein.

8 P. M.: Reception at Kolping House to delegates and friends German Roman Catholic Central Verein.

Aug. 20 8 A. M.:

Preliminary meeting of Central Verein at Headquarters, Park Avenue Hotel; addresses of welcome; presentation of flags of State League and Central Verein appointment of Committees and other business.

11 A. M.: Opening of joint conventions with Pontifical High Mass at St. Patrick's Cathedral. The Mass will be sung by His Eminence, Cardinal Farley. The sermon will be preached by Cardinal Gibbons. Cardinal O'Connell the Apostolic Delegate Archbishop Bonzano, and many other prominent prelates are expected to be present. A military escort will be organized from Catholic uniformed societies.

3 P. M.: Conference of State Legislative Committees of Central Verein.

4 P. M.: Meeting of Social Service and Workingmen's Societies of Central Verein.

8 P. M.: Joint mass meeting of all societies at Hippodrome, Hon. John Whalen, President, American Federation of Catholic Societies, presiding, Cardinal Farley and prominent ecclesiastics and laymen will be speakers. The Metropolitan Opera House Orchestra, under direction of Emil Reyl, will play and the Ruthenian and German Choral Societies will sing.

Aug. 21, 8 A. M.:

High Mass, Church St. John the Baptist for delegates to German Roman Catholic Central Verein.

9 A. M.: Pontifical Mass opening convention of Catholic Young Men's National Union to be followed immediately by business session of Union.

Business meeting of Central Verein.

Convention session of American Federation of Catholic Societies.

2 P. M.: Championship games of Catholic Young Men's National Union at Celtic Park.

2 P. M.: Business session of State League.

2 P. M.: Business session of Catholic Women's Union. (Special papers on women's organizations will be read at this meeting).

2 P. M.: Business session of American Federation of Catholic Societies.

Aug. 21, 8 P. M.:

Mass meeting on Social Service Problems held under auspices of American Federation of Catholic Societies. Right Reverend P. J. Muldoon of Rockford, Ill., will deliver the opening address. Prof. James E. Haggerty, Ph. D., of Ohio State University, will preside. Rev. John A. Ryan, D. D., of Catholic University, will speak on "The Principle of the Minimum Wage," and Rev. Edwin V. O'Hara, Chairman Oregon State Commission on the Minimum Wage, will speak on "Living Wage for Working Women—The Oregon Experiment."

8 P. M.: Mass meeting of Catholic Women's Union Speakers: Rev. Dr. Joseph F. Rummel, of New York; Rev. R. Fuhr, of California and the President of the Union, Mrs. A. Bossock of Pittsburg.

Aug. 22, 8 A. M.:

Solemn Requiem Mass for departed members of the German Societies at St. Joseph's Church.

9 A. M.: Business session of American Federation of Catholic Societies and Catholic Young Men's Union, at their respective headquarters.

9.30 A. M.: Business session of Central Verein. Report of Central Bureau of Central Verein by Sir F. P. Kenkel K. S. G., Director.

2 P. M.: Business session of all Societies.

4 P. M. to 6 P. M.: Open house at Catholic Club.

8 P. M.: Public Mass meeting at Cooper Union, Hon. Joseph Frey, K. S. G., President of Central Verein, presiding. The speakers will be Rev. A. Kunig of Brooklyn, Hon. James F. Zipf of St. Louis, and others. Musical program by Catholic Singers of New York and Brooklyn.

8 P. M.: Banquet of Catholic Young Men's National Union.
Aug. 23, 8 A. M.: High Mass for members of Central Verein at Church of the Assumption.

9 A. M.: Business session of various Societies. At the session of the Central Verein a paper will be read on "Home and Foreign Missions." The business sessions will continue throughout the day.

8 P. M.: A reception will be tendered at the Hotel Astor by the local committee to all the visitors.

8 P. M.: Banquet to delegates of German Societies at the Park Avenue Hotel.

Aug. 24, 9 A. M.:

Mass of Thanksgiving at the Church of the Most Holy Redeemer for delegates of the German Societies. After Mass a boat ride will be provided for the delegates.

Additional information concerning the convention can be obtained by addressing Mr. Austin Finegan, Secretary, New York County Branch, American Federation of Catholic Societies, 35 Nassau Street, New York City.

It is interesting to note in connection with the recent celebration at Bardstown, that this old Cathedral had among its pastors two illustrious archbishops of Baltimore, Francis P. Kenrick, the subsequently great theologian, and Martin J. Spaulding, the eminent historian. Benedict Joseph Flaget, the first Bishop of the historic see of Bardstown, a member of the Society of St. Sulpice, was consecrated in old St. Patrick's Church at Fell's Point, Baltimore, by Archbishop Carroll, November 4th, 1810. The assistant consecrators were Bishops Cheverus of Boston and Egan of Philadelphia, the sermon being delivered by the first Bishop of Boston, who had this same year on the festival of All Saints, in this same church, received his episcopal consecration at the hand of the father of the American hierarchy.

Graduation Exercises, St. Joseph's Academy, Deering, Maine

The thirty-fourth annual commencement exercises of St. Joseph's Academy were held Thursday afternoon, June 22, at 2.30 o'clock in the assembly hall of the Academy. There was a large attendance of parents and friends of the graduates. Rt. Rev. Louis S. Walsh and many priests of the City were present, also Mgr. McDonough of Lewiston and visiting clergy.

Promptly at the appointed time, to the strains of the entrance march the charming young women graduates slowly entered the hall and took their places upon the stage, which was artistically decorated in yellow and white. Each graduate was preceded by a flower girl, carrying the bouquets received from parents and friends. The young ladies were all simply gowned in white crepe gowns and they carried arm bouquets of yellow rosebuds.

The first number on the program was a chorus by the entire school. Then Miss Sadie Connolly, the salutatorian, welcomed the bishop, clergy, parents and friends in a finely delivered address. "Little Jubilee Bells" by the little tots of the Academy was a gem. Seldom has a more finely written essay been delivered at any graduation exercises in this City than that by Miss Louise McMennamin on "The Catholicity of Shakespeare." "Ave Maria" by the Academy orchestra was finely rendered. Dante's Vision of 'Rosa Mystica' was a charming sketch well done by the graduating class. The recitation in German by Miss Anna Schmidt showed a command of that language. A 'cello solo by Miss McMennamin was rendered in true musical style.

The second part of the program opened with an essay by Miss Mildred Haggerty, which was cleverly written and given with fine enunciation. A quartette came next and this was followed by the trial scene from "The Merchant of Venice." The Hungarian Fantasy, a piano duet was very catchy and the chorus "Praise Ye the Lord," was excellent. Miss Sadie Connolly gave the French recitation and the class ode by the grad-

uates followed. The Valedictory, "Segui La Tua Stella" by Miss Dorothy Cuskley was a splendid farewell address.

At the close of the program Rt. Rev. Louis S. Walsh presented the diplomas and medals to the graduates and delivered a short address to the class, touching upon the life of Shakespeare and the Spanish poets, also to the young girls on starting out upon a new life after being under the care of the good sisters for so long. The Bishop gave some good, wholesome advice to the young ladies of the class.

Several rooms in the convent were set apart for the exhibition of needlework and hand painted china, the work of the pupils during the year. Miss Louisa McMennamin had several fine pictures among the collection exhibited and a tea set in beautifully painted china by Miss Evelyn Spellman was much admired.

Following is the program as rendered and the names of the graduates:

PROGRAM

Entrance—Kronungsmarsch,	<i>Meyerbeer</i>
Misses Eleanor Morgan, Margaret Clancey, Isabelle McKinney, Mary Sullivan	
Chorus—"Come Where the Lillies Bloom,"	<i>Thompson</i>
Salutatory—"Standing with reluctant feet Where the brook and river meet," Miss Sadie Connolly	
Little Jubilee Bells	
Chorus—To the Revels Away,	<i>Verdi</i>
Essay—The Catholicity of Shakespeare, Miss Louisa McMennamin	
Ave Maria,	<i>Bach-Gounod</i>
Academy Orchestra	
Dante's Vision of "Rosa Mystica"	<i>Il Paradiso, Canto XXIII</i>
Forewood,	Miss Mildred Haggerty
Dante,	Miss Ruth Liberty
Beatrice,	Miss Martha Kane
St. Bernard,	Miss Edith Potter
Faith,	Miss Marguerite Flaherty
Hope,	Miss Lillian Turgeon
Charity,	Miss Beatrice Swan

Ein Alter Deutcher Gruss,

Miss Anna Schmidt

Cello—Love Song,

Nevins

Miss Louisa McMennamin

Essay—Cervantes and His Masterpiece,

Miss Mildred Haggerty

Larghetto from Symphonie No. 1,

Beethoven

Misses Eleanor Morgan, Lillian Turgeon,

Isabelle McKinney, Margaret Clancey

Trial Scene from the Merchant of Venice

Prologue,

Miss Mildred Haggerty

Portia,

Miss Dorothy Cuskley

Shylock,

Miss Sadie Connolly

Duke,

Miss Ruth Liberty

Antonio,

Miss Martha Kane

Bassanio,

Miss Louisa McMennamin

Gratiano,

Miss Marguerite Flaherty

Nerissa,

Miss Beatrice Swan

Selection from Hungarian Fantasy,

Liszt

Misses Eleanor Morgan, Isabelle McKinney

Chorus—Praise Ye the Lord

Adieu et Au Revoir

Miss Sadie Connolly

Class Ode,

The Graduates

Valedictory—Segui La Tua Stella,

Miss Dorothy Cuskley

Address—Rt. Rev. Louis S. Walsh, D. D., Bishop of Portland

Exhibition of Needlework and China Painting in the Reception

Rooms of the Convent.

ACADEMIC HONORS

Gold Medal—Gift of Rt. Rev. Louis S. Walsh, D. D., awarded Miss Dorothy Thomas Cuskley, *Christian Doctrine*.

Gold Medal—Gift of Rev. John W. Houlihan, awarded Miss Sadie Alphonsa Connolly, *French*.

Gold Medal—Gift of Mr. William Young, Springfield, Mass., awarded Miss Mildred Adelaide Haggerty, *English*.

Gold Medal—Gift of Mr. Wilfred A. Hennessy, Bangor, Maine, awarded Miss Sadie Alphonsa Connolly, *Latin*.

Gold Medal—Gift of Mr. Willam Young, Springfield, Mass., awarded Miss Mary Louisa McMennamin, *Science*.

Gold Cross—Gift of Mr. Richard Neville, Buffalo, N. Y., awarded Miss Mary Louisa McMennamin, *General Excellence*.

HONORS GRADUATE.

DIPLOMAS.

Classical, Science Course—Misses Dorothy Thomas Cuskley, Sadie Alphonsa Connolly, Mildred Adelaide Haggerty, Mary Louisa McMennamin, Lillian Alice Turgeon.

Special—Miss Edith Augusta Potter.

English, Science Course—Misses Anna Estella Schmidt, Martha Veronica Kane, Ruth Marguerite Liberty, Beatrice Jeanne Swan, Margaret Mary Flaherty.

Post Graduate Certificate—Misses Ida Mae Robitaille, Margaret Mary McGonagle, Florence Josephine Langlois.

TEACHER TRAINING CLASS.

For State Certification—Misses Dorothy Thomas Cuskley, Sadie Alphonsa Connolly, Mildred Adelaide Haggerty, Mary Louisa McMennamin, Edith Augusta Potter, Anna Estella Schmidt, Martha Veronica Kane, Beatrice Jeanne Swan, Ruth Marguerite Liberty, Lillian Alice Turgeon.

State Certification, Elementary—Misses Margaret Mary McGonagle, Ida Mae Robitaille, Mary Agnes Burke, Ida Gertrude Phillips, Imelda Elizabeth Goyette.

State Certification, Secondary—Special, Miss Florence Josephine Langlois.

The late James J. Hill recognized during his lone and successful career in the business world, the great value of the Catholic Church in the midst of constantly changing opinions and policies. He saw in her the one force that can give any degree of permanency and stability to the seething mass of humanity torn and racked by every wind of doctrine. He knew the worth of her support in the affairs of earth, and when about to bid farewell to the scenes of his terrestrial triumphs, he could think of no better assurance than to trust himself to her loving care for the great voyage from life to eternity.

The Bardstown Centenary

Commenting on the centennial observance held in this historic church Sunday, July 16, 1916, *The True Voice* remarks:

The old cathedral at Bardstown is the oldest Catholic consecrated cathedral Church in the United States. The diocese of Bardstown was founded in 1808, and included the states of Kentucky and Tennessee, as well as the territory as far north as the Great Lakes, and west to the Rocky Mountains. Pope Pius VII appointed Rt. Rev. Benedict Joseph Flaget a sulpician, as its first bishop.

The cathedral at Bardstown was begun after the cathedral at Baltimore, but was solemnly consecrated a number of years before the historic Baltimore one.

The see of Bardstown was established April 8, 1808, and it was transferred to Louisville in 1841.

For a time King Louis Philippi of France was a guest of Bishop Flaget at Bardstown, during his exile and when he was returned to his throne in 1836, in gratitude to his old friend, the bishop, he made many and costly donations to the Bardstown cathedral. He sent for the divine service golden vessel set with priceless stones, rich vestments of velvet with beautiful needle designs wrought by the Queen of France and their lady attendants, besides paintings which makes the cathedral one of the greatest depositories of art on the American continent. This collection is valued at more than \$1,000,000, and could not be bought even for that amount.

In answer to the query as to why he had given so generously towards the support of Catholic works, the late James J. Hill said: "For nearly thirty years I have lived in a Catholic household, and daily have had before me and around me the earnest devotion, watchful care and Christian example of a Catholic wife, of whom it may be said, 'Blessed are the pure of heart, for they shall see god.'"

Vocations to the Priesthood

We are pleased to give space to a few selections from the long and earnest appeal recently made by His Grace, the eloquent, and zealous Archbishop of St. Paul, Minn., in behalf of the great work of recruiting the Priesthood. In face of the almost universal doctrine of the necessity of "preparedness" for the defense of our earthly homes, we feel that Archbishop Ireland's pastoral is most timely inasmuch as it offers at this opportune moment suggestions on so many points whence we may reasonably expect the depleted ranks of the Catholic clergy to be at least partially refilled, hence to be in a way fairly well equipped to meet the ever increasing demands made on the leaders in the army of the Lord for that Preparedness which deals with eternity rather than time.

Deploing the lack of vocations not only in his own diocese of St. Paul but in the country at large, discussing at length the causes and remedies, Archbishop Ireland says:

"To what shall we attribute the absence of vocations to the priesthood, of which we are compelled to make complaint? Is the cause in the absence of vigorous Catholic faith—a faith grasping in its narrow range of vision the fullness of the responsibilities that a plenary loyalty to the Saviour imposes upon His followers—a faith prompt to the call of those responsibilities, ready in generosity of soul and willingness of sacrifice to obey their every behest? At first sight, this, I confess, would seem to be the cause. Where Catholic faith reigns supreme, youths not the few there should be to rise in aspiration and self-consecration to the mountain-tops where the rays of the supernatural shine the brightest and unfold in clearest light the splendors of divine life. Youths not the few there should be to instantly answer the call from on high: 'Speak, O Lord, for Thy servant heareth Thee.' The call from on high is surely spoken, since it is His will that the Church be supplied with priests, and His call is to the whole Church. To every land, in every diocese, to every parish the word is said, once said to Simon and Andrew—'Come follow me.' Now, where this call

is the voice crying in the wilderness, should we not be tempted to believe that there something is awry, that there Catholic faith is somewhat weak and timid? In an army of soldiers the general level is low, where all clamor to be led, where none are willing to lead, where none spring to battle, so soon as the commander speaks, and rush to the heights of valor and sacrifice. Given the community of Catholics, which seldom or never makes offering of a candidate to the priesthood—given the diocese, unable to supply itself out of its own bosom with a full legion of priests—what the verdict it at once suggests! Is it not this—that faith there is weak, unable to do more than hold its life, without ever bursting forth into luxuriant leaf or blossom? Is it not this—that the soil, into which the divine word is cast, is wanting in native nutriment, or is without that art of cultivation which not only begets the common crop of plant and shrub, but, now and then, here and there, bids upward the tall tree, the fragrant rose-bush, wherewith to adorn the landscape and cause the passerby to pause and be gladdened?

“The cause is this—people and priests have not been asked to advert to the problem confronting us, have not been made to understand its bearings and the obligations it imposes. A trumpet sound is in order to re-echo far and wide, proclaiming needs and duties, summoning priests and people to the charge to the work, which once seen will surely be done.

“I appeal to priests. Priests surely have a sense of the value of their priesthood. They, surely, desire that it be perpetuated and widened in service to God and to souls. Priests once in motion, barriers break down, the sould is quickly reached.

Let priests take often as themes of their sermons the meaning, the necessity, the dignity of the priesthood, inviting youths in their parish to covet the privileges of being enrolled into its ranks, inviting parents to take it as a special favor from Heaven that they are permitted to see in their sons the blossomings of a vocation. Vocations there are, though silent and dormant; the call is needed that they be brought to fruition. It is of vocations, as it is of faith itself. How shall they believe Him of Whom they have no heard. And how shall they hear without a preacher?”

“Vocations, or probabilities of vocations, once discovered, let priests take them in hand; watch over them, nurture them, aid-

ing in removing obstacles, suggesting provisions for full development. Vocations are the tender plants in the garden; harm from frosts and storms must be averted; timely nutriment must be administered. Vocations, or probabilities of vocations once discovered let the favored youths be told of the holy things beckoning them forward; let a love of the sanctuary be cultivated in them; let preparatory studies be initiated for their benefit. Many of those who today are priests, looking backward to their earlier days, see there the first consciousness of their vocation in the suggestive word, the opportune help, coming from the venerated priest to whom their spiritual interests were entrusted. And happy the priest, who, in later years, together with the consecrating prelate, lays hands on the forehead of the young levite, now 'a priest forever according to the order of Melchisedech' because of the invitation once spoken by himself, who on the trembling lips of the newly-ordained priest in his first offering of the sacrifice of the new law, and may say to himself—this is my spiritual child, my own priest, begotten of my zeal in behalf of the priesthood of Jesus Christ. No priest should there be, who does not give to himself a successor in his priesthood, who does not, in this manner, repay to the Church the debt of gratitude incumbent upon him for the grace of having been himself invested with its priesthood.

"I address the youths in whose hearts the wish has been born to love the tabernacles of the Lord and offer themselves as candidates for the holy priesthood. The wish may be the call of Heaven—a singular grace too precious not to be instantly heeded. Let uch youths take counsel with their spiritual director and frequently pray for further light, with the sincere will to do the behest of Heaven, whatever this may be. Should counsel and reflection confirm the desire, let the word be spoken joyfully and resolutely—Lord, I am Thine, today and all the days of my life.

"Beauteous the vision of a dawning participation in the priesthood of Jesus Christ. Blessed the youth, to whose soul the vision offers its charms! Priests are those of whom the Saviour said: 'I will not now call you servants, for the servant knoweth not what the Lord doth. But I have called you friends, because all things whatsoever I have heard of my

Father, I have made known to you.' The mission of Jesus Christ on earth is the mission of the priest—to teach the truths of eternity, to redeem men from sin, to pour upon their souls the graces of the Incarnation and the Redemption, to lead them step by step into the kingdom of divine felicity. Priests are dowered with the mysterious powers of Jesus Christ. As Christ once did, so today the priests—they preach 'as having authority,' they baptize, they forgive sins, they change bread and wine into the body and the blood of the Incarnate One. As Christ once was, today the priests—they are the heralds of the Supernatural, the links bringing Heaven to earth and earth to Heaven. 'Other Christs,' and authorized pen has called them—and so far as agents represent the principal, and, within the limits, of their commission, are the principal, so far priests, verily, are 'other Christs.'

"Outside the priesthood there are vocations to which belong, assuredly, merit and value. But, all things said, such vocations are of earth, dealing with the things of earth, while vocations to the priesthood are for God and for immortal souls—of Heaven in their immediate origin, of Heaven in their immediate purposes. Outside the priesthood aims there are that we must account as high and worthiest—the quickening of fellow-men into flights of charity and benevolence, the rescuing of the fallen and the lowly from ignorance and suffering. To such aims refined minds and valiant hearts readily soar; deservedly we reward them with tribute of esteem and admiration. But are not all such aspirations equally the goal of the priesthood, and there so much the more within effective reach, that in the priesthood the divine closely commingles with the human, to the effect that the aspiration is the purer and the more intensified, and the result the surer and the more plenteous. And, then, in the priesthood, in addition to achievements for the welfare of men on earth, there are achievements for their welfare in eternity. It is the grandeur of the priesthood that, as the godliness of which St. Paul has written, it has within its works and its hopes the promise of the life that now is and of that which is to come.' Verily, a vocation to the priesthood is the gift, the most exalted, the most fruitful within the bestowal of Him Who is Master of earth and of Heaven. To youths whose

minds are illumined with the rays of faith, whose hearts burn with the ardors of charity, a vocation to the priesthood is 'the pearl of great price,' which the best of the children of men should covet to possess—"the pearl," which once found, they should, at all cost, at all sacrifice, buy and clasp to their bosom.

"I appeal to parents in whose son a probable vocation to the priesthood is unfolding the promise of coming maturity. Bending over the privileged youth, they should ask: 'What an one, think ye, shall this child be? For the hand of the Lord was with him.' Gladly should they make the offering of him to the Lord; gladly should they make whatever sacrifice this offering may imply. The ripening of a vocation is in the hands of parents rather than in those of any others. Here is to be found one of the chief impediments to vocations—the lack of Christian faith in father or in mother, the worldly ambition of either in directing the steppings of their son to other pathways in life, whither beckon visions of material comfort and worldly allurements. It is the call of earth in opposition to that of Heaven, the call of nature in opposition to that of grace. To such call the faithful Christian will promptly deny a hearing, seeing things as God rather than men, sees them, as eternity, rather than time, adjudges value to them.

"The blessing of Heaven upon a Christian family is the gift of a priestly vocation to one of its children. It is the reward of fidelity to God; it is the sure mark of such fidelity. There are families, where, short of a special miracle of grace, a vocation never germinates, or, if somehow it is there born, it quickly withers and dies. Those are the families, where the usual atmosphere is repellant, to the sweetness and comeliness of Christian life, where the example of parents so lowers the spiritual tone of the child, that it banishes from his mind all supernal thought, from his heart all freshness of grace and purity. In quest for vocation, we must first discover the Christian home, the Christian father and mother. Granted to a parish, or to a diocese true Christian families, vocation will not be wanting. They are the choice flowers of the well-cultivated garden, whose soil is rich, whose nutriment is the descending dew of the skies. The Christian home is the nursery of vocations; other agencies—presbyteries, colleges or seminaries—are the mere helpers to growth and development."

Catholic Landmarks in Maine

In printing the excellent article on "The Old California Missions" taken from the columns of that strong exponent of Catholic thought. The Monitor, we have in mind to offer our congratulations on the movement now under way for the restoration of the old mission stations in what may be justly termed the Golden West, and to express the hope that a similar movement may be set on foot, as we approach the centenary of our Statehood, to give to the Catholic landmarks of Maine their proper setting. We live in an age that loves to delve in the realms of the past, an age in which the various historic societies are bringing to light long forgotten facts, and are rearing here and there enduring though humble monuments to tell the passer by in distant years, that the land on which he stands was the scene of some stirring event which would have otherwise been lost beneath the dust of ages.

One has only to take the map of our sister State on the far away Pacific shore, and to start at her extreme southern border with San Diego founded in 1769 and travel thence to the Golden Gate passing by the twenty or more old mission stations dating from July 16, 1769 to 1823 to have brought before us as we pass mound after mound, or ruin after ruin, the labors of the humble Franciscan Fathers who thus early laid the beginnings of Christian civilization in California.

A similar series of early Christian efforts may also be traced along the coast of Maine as well as far up her then deeply wooded streams. Beginning with Ste. Croix in the summer of 1604 where we find the De Monts, and Champlain expedition erecting their homes on what is now known as Ste. Croix or Neutral Island, we pass to the strictly Catholic settlements of Mount Desert and Pentagoet founded in 1611 and 1614 long before the Pilgrims had sought our rock bound coast, thence over to the island studded entrance of scenic Kennebec where the expedition under Weymouth, sent out by the Catholic English nobleman, Lord Arundel of Wardour landed in the summer of 1607, and where we believe that the holy sacrifice of the Mass was offered on Pentecost Sunday of this year by an

English priest, as we outlined at length in our article published in Vol. II, No. 1 of the Diocesan Magazine, to which date we feel that the beginning of the Church on the Kennebec may be justly assigned.

Careful and unbiased reading of early documentary records easily assigns the Church her place in the heroic period of our history, and cannot fail to give a true and honorable appreciation of her apostolic missionaries in their tireless efforts to lay the foundations of a Christian civilization. Whether we meet them at Ste. Croix, at Mount Desert, Pentagoet, along the Penobscot or the Kennebec the story is ever the same, one of toil and sacrifice. Like the Franciscan Fathers on the Pacific slope, the humble Jesuits toiled and died for the faith, and while it was not given to them to erect monuments like the Padres of California, which even in their ruins, endure, it was yet theirs to lay foundations which have survived the passing of more than three centuries. We have yet to erect our Catholic land marks on the scenes of their labors, and it seems not too much to expect that the celebration of our first century of existence as a State will not be allowed to pass without giving due credit to the many Catholic apostolic men who have here labored for the honor and glory of God and the stability of our institutions from that day in 1604 when the Catholic Champlain in his bounding "Pattache" explored our coast, rivers, and harbors,—down to the happy memories of the present generation. We would not however imply that our scenes of Catholic history-making have all been forgotten, for such is not the case, but what we do imply is that the writing of our history has been left largely to the hand of those who while aiming to be fair, have not always succeeded in giving us our just dues. Many reminders of the past labors of our Catholic missionaries may today be seen at Castine, formerly Old Pentagoet "which tell us of the coming of the first Jesuit in November, 1611, of the first chapel in Fort Pentagoet, point out the spot where in 1863 was found the copper plate which bears testimony to the fact that on the 7th of June, 1648, on this spot were laid the foundations of the church of "Our Lady of Holy Hope," all of which we owe to the justice of our fair-minded non-Catholic friends.

On the plains of "Old Point," about a mile below the present thriving village of Madison, just a few rods back from the banks of the Kennebec we have the monument erected in

1833 by the 2nd Bishop of Boston, Benedict Fenwick, to mark the scene sanctified by the life and death of Sebastian Rale. At Damariscotta and Whitefield, we still possess the old brick churches, "The work of Irish piety" called into existence early in the past century through the efforts of the zealous Cheverus but best of all we still have with us the remnant of the Catholic Indians tribes whose Catholicity dates to the very beginning of the Church in our State. But these are only general outlines in our history, and it should consequently be the one effort of a generation strong in the faith, and not poor in this world's goods to pick up the threads here and there, to keep pace with the untiring industry of our non-Catholic historical societies, and see to it, that a reminder is placed wherever the labors of a past generation have been notable for their sacrifices in behalf of holy mother Church, that the glorious deeds of our pioneer missionaries and first Catholic families may be held in grateful remembrance, and may serve as a never ending source of inspiration to us their children who yet follow in their footsteps, to toil and labor for the honor and glory of God and the welfare of our State.

The sites and ruins of the old California missions are destined to become more and more resting places for the weary tourist that has come from afar to dwell at least for a time, to pause as it were amid the memories of the past,—so should it be with the first spots sanctified by the labors of the missionaries in our State, which antedate those of California by nearly two hundred years. Ste. Croix Island, Mount Desert, Norridgewock, Castine, Damariscotta, and Whitefield must ever remain identified with the beginnings of the Church in Maine. As such the student of Catholic history must while away many an hour within their shades, if he would give to the world the deeply interesting story of the lives of our first Catholic settlers whose mortal dust perchance now mingles with the soil beneath his feet. Through long and patient industry, it is yet possible for the historian to uncover records not yet forever hidden by the hand of time, and make possible the placing of a few simple inscriptions on enduring bronze tablets, or native stones that will give to the traveller of the present or a future age some meagre details of the life and labors of a generation that should be ever held in grateful remembrance by the children of the Church in Maine.

“An Unusual Memento”

We have noticed under the above title in several of our esteemed exchanges the following short notice pertaining to one of the regrettable facts in Maine Catholic history: “Perhaps the most unusual relic preserved in any corner stone of any church in the United States are at Ellsworth, Me. In the big metal box set in the heart of the corner stone, there are a number of tar-soaked clothes, once owned and worn by the Rev. Sebastian Bapst, a noted priest of that state, about the middle of the last century.

During the Know-Nothing riots in Maine, Father Bapst, by order of a town board, whose members resented his aggressive enterprise in religious matters, was taken from his rectory in the middle of the night, tarred and feathered and ridden out of town on a greased rail with orders not to return under pain of death. Undaunted by the threat, the priest returned, and as a memento of his experience deposited his tarred clothes in the corner stone of the building.”

We must confess that we have never chanced across any data that would warrant the above which apart from containing several inaccuracies appears to have very little ground on which to base the fact of the tar-soaked garments having been placed in the corner stone of St. Joseph's church at Ellsworth, Me. In the first place we would remark that Father Bapst's Christian name was John and not Sebastian. That he was tarred and feathered on a Saturday evening in October, 1854, is quite true, but he was not taken from his rectory for this disgraceful affair. Knowing the state of feeling against him, Father Bapst had this night which local tradition says was dark and gloomy, taken refuge in the home of Mrs. Richard Kent just at the rear of where the Maine Central freight shed now stands. The house occupied by Father Bapst, yet standing on the corner of Pine and High Sts., now the property of Mrs. Nellie O'Brien of Springfield, Mass., was then owned by Daniel McCarthy. After the unfortunate event which took place just back of the

old brick yard, Father Bapst was taken to the home of Col. Jarvis, and then to one of his parishoners living on Cork Hill, where the tar and feathers were removed. Though well nigh exhausted, the deeply ill-treated priest remained fasting and celebrated mass for his people the following Sunday.

Taking up the matter of his tar-soaked garments, would say that we have been told by the people living in Ellsworth at that time that his garments were torn from him before the tar and feathers were applied, hence if there were any smeared garments, they must have been such as were used in removing the mass of tar and feathers from his body. A recent letter of inquiry addressed to one of the older residents of St. Joseph's parish at Ellsworth elicited the following answer under date of July 24, 1916.

"Yours of the 12th inst., relating to tar-soaked clothes, etc., being deposited in the corner stone of St. Joseph's church in this city, is at hand. In reply, would say that I have made some inquiry about same, and have not found such to be warranted. I was a year and a half old when Father Bapst was assaulted and most outrageously ill-treated. I was 5 years old when this church was built in 1858 and I do not think he was in this parish, but was at Bangor, where St. John's was being built. This church here is a wooden structure and the foundation is field rock roughly laid up, and I have never heard that they deposited any such records at the builing."

This is our impression, and while we have at hand a mass of materials gathered from personal associations with the older residents of Ellsworth, Catholics who were youths and young men at the time of this unfortunate occurrence, giving details, names, etc., of the parties engaged, we have not met a single assertion that would justify our believing in the truth of the above story.

Catholic Institute Notes

Under the title, "A Creditable Occasion" we read in one of the Portland papers the following editorial on the close of the baseball contest between teams representing the different Grammar schools of Portland. "Such an event as that at Bayside Park yesterday afternoon when the Catholic Institute team won from the Butler School the championship of the Grammar School League, is a splendid thing. It is a direct stimulus to clean, red-blood athletics and a benefit to the community all around. Particularly gratifying was the presence of so many parents of the Grammar School boys and girls and citizens in general. This was the first year the game has been handled under the supervision of the Recreation Commission, and the results were all that could be asked. An immense amount of work fell upon Superintendent of the Playgrounds, Lee, and he surely deserves all the compliments that are being showered upon him for the manner in which the game was played and the immense crowd handled.

Boxes were set off for little special parties of men and women who desired them, the police protection was adequate, and from the beginning to the end there was not a trace of rowdyism or discordancy of any kind, but it was partianship of a wholesome kind, and while the feeling ran high, it was of a sort that made the contest thrilling in the extreme. Such athletic contests are a credit to the city, to young men who participate, to the managers, and to all who helped contribute to their success. Too bad we cannot have more of these purely amateur games."

As the Catholic Institute represents the special efforts of the Rt. Rev. Bishop, who can well rejoice in the marked success crowning the youthful Catholic young men now following under the guidance of the Rev. T. J. O'Mahoney, the well arranged course of studies, we feel that congratulations are in order not alone on the noted triumph of the baseball tournament, but as well on the close of a truly prosperous scholastic year.

As the appended report shows the baseball laurels of the Catholic Institute are many.

1912—Champions of the Portland Grammar School League.

1913—Runners—up to Jackson School Champions.

1914—Unbeaten record, having played every team in the League.

1915—Did not complete, the League officials having decided to confine contest to public schools.

1916—Champions of Portland Grammar School League with the following record.

Catholic Institute	.....	11	North School	.....	2
Catholic Institute	.....	32	Emerson School	.....	0
Catholic Institute	.....	13	Summer Street	.....	0
Catholic Institute	.....	8	Broadway St. School	...	0
Catholic Institute	.....	8	Jackson St. School	.....	0
Catholic Institute	.....	20	Nathan Clifford School..	0	
Catholic Institute	.....	20	West School	.....	2
Catholic Institute	.....	9	Staples School	.....	1
Catholic Institute	.....	7	Butler School	.....	1

"In recognition of the boys' manly and gentlemanly conduct on the ball field" remarks the Rev. Director of the Catholic Institute, "Bishop Walsh, very kindly gave the team a free trip to Boston, Wednesday, July 12. The boys were accompanied by Fathers Mahony and Keenan and were guests of President Lannin of the Boston American at Fenway Park that afternoon, when the Boston team to the huge delight of the Portland boys, triumphed twice over the redoubtable Chicago White Sox."

The Most Rev. John J. Keane, D. D., former Archbishop of Dubuque, first Rector of the Catholic University at Washington, Bishop of Richmond, Va., observed on the 6th of July, the fiftieth anniversary of his ordination to holy priesthood. A strong man in the Church, Archbishop Keane stood for that policy which he believed best suited to advance her interests in the American Republic, and even though he may have been called on to face no small amount of criticism, his faith and Christian manhood eventually triumphed, giving to the venerable jubilarian that vindication which usually crowns the labors and trials of a just life.

The Catholic Church in Maine

The great Indian demonstration at Arrowsick in the summer of 1721, appears to have been indirectly brought about by Gov. Shute who had again asked the Savage chiefs to meet him in conference. But the Governor either designedly or through inability, failed to keep his appointment, a fact which undoubtedly exasperated the assembled Indians, and led to the deliverance of the strong letter of protest quoted in our last number, which substantially outlined two sources of grievance: 1st, That the Abenakis were unable to understand why their brethren were still detained in captivity, notwithstanding their ransom had already been paid; 2nd, That contrary to existing treaties, their lands were still being seized and new foundations constantly in evidence: hence there appeared no alternative except to demand immediate redress for these evident wrongs.

The author of this historic document was the Jesuit superior, Father de la Chasse, who took pains to write it in three languages, Abenakis, Latin and English, so that there might be no doubt as to its import. "It seemed needless," remarks Father Rôle in a long letter to his nephew, written under date of October 15, 1722, "to use any other language than the English tongue, but the Father was very glad that, on the one hand, the Savages should know for themselves that the letter contained only what they had dictated; and that, on the other, the Englishmen could not doubt that the English translation was faithful."

"It was in the month of July of the year 1721," continues Father Rôle to his nephew, "that this letter was carried to Boston, by some Englishmen who had been present at the conference. As two months passed by without receiving an answer from Boston, and as, besides, the English had ceased to sell the Abenakis powder, lead, and provisions, as they had been doing before this contention, our Savages were disposed to retaliate; all the influence which Monsieur the Marquis de

Vaudreuil had over their minds was needed to make them put off for some time longer violent proceedings."

The receipt of this unexpected ultimatum by the English governor only served to hasten the impending conflict which all saw, was now inevitable. Gov. Shute at once proceeded to call Vaudreuil to account for the encouragement he had given to this Indian gathering which had been emphasized by the presence of the French officers, Croisel, and St. Castin. But no measures were however taken for the relief of the Indians or the redressing of their grievances. In fact, Father de la Chasse's letter had hardly arrived in Boston, ere the General Court was assembled, and a move inaugurated declaring the Indians rebels, and authorizing the raising of an army for their suppression. Many were for proceeding at once against the Catholic Indians of Maine with force capable of obliging them to surrender Father Râle together with every Jesuit then among them. It would however be most unfair to suppose that all the good people of Boston approved these severe and hasty measures, for even Gov. Shute was apparently loath to give his entire approval to these arbitrary proceedings.

Our Maine historian, Williamson tells us, Vol. II, p. 107, that "Some supposed this procedure rash; and many good people remembered with pain, how many of the government's stipulations, made or renewed in the treaty of Arrowsick and at other times, had never been performed. No trading houses had been erected; no smiths or armorers had been provided at the public charge for the accommodation of the Indians; no places had been established where in fair barter they could exchange their furs and skins for provisions, ammunitions, clothing and other articles. Perhaps traders had defrauded them, and hunters had provoked them; and the veins of war when once opened, could not be easily closed."

The escape of the five Indians held in quasi captivity on one of the islands in Boston harbor, which happened about this time, seems to have rather hastened matters, but why this should have been considered of great importance is hard to understand, especially since the hostages who were perhaps not even justly held, were soon taken and returned to the place of their detention.

The fact that the Indians permitted the time limit named in their letter of protest to pass by without taking any positive measures to carry out their threat, is an indication that they were anxious to avoid trouble, especially since they were now beginning to realize that they could not count on Vaudreuil for any active support in their unequal struggle with their unjust oppressors.

Already suspicious, they had asked the French governor what he would do in case matters came to a crisis. The governor solemnly promised that he would not fail them in their hour of need. But looking for something more specific, the Abenakis emisaries demanded: "But what assistance will our Father give us?" They were now beginning to justly question the honesty of their French friends and to ask themselves what they had received in return for their fidelity to the cause of France. "My children," replied Vaudreuil, "I will send you tomahawks, powder, and lead." The insincerity of their so called friends was now dawning on the surprised but yet trusting Indian delegates. "Is this the way a father should help his beloved children who have been as faithful as we have been to you" was the Savage's rejoinder; "such is not our idea; we believe that the very moment a father beholds his child beset by an enemy likely to overcome him, he should at once take his place at his side and declare to his opponent that he must reckon with the father as well as with the child."

"Should what I have promised not suffice," continued Vaudreuil, "I will induce the other Indian tribes to go to your assistance." That a French governor should presume to hold control over the resources of their fellow countrymen seemed little short of ridiculous to the Abenakis chiefs; that he should dare to promise them the aid of their brother tribes in a struggle against a common enemy was more than they could stand; hence their spirited reply: "Please remember, Governor, that we do not need your help on this point; whenever we wish, we the inhabitants of these broad lands, can unite against all comers, no matter who or wherever they may be."

Governor Vaudreuil was not prepared for this positive declaration of Indian independence, but wishing to use them and still remain ostensibly their sincere supporter, he solemnly promised that, "rather than see them overcome by the English,

he would himself go to their relief." Not over enthusiastic, the Abenakis delegates returned to report that the probabilities of French aid in their struggle with the English aggressor were very remote, and that they must consequently rely on their own resources for the defense of their ancestral lands.

Notwithstanding the apparent purpose of the Maine Indians to avoid an open rupture with the Colonial authorities, and to confine their sense of wrongs committed against their rights, to vigorous protests, it seems evident that the Colonial authorities were determined to provoke the already sorely tried natives to acts which would eventually lead to the renewal of a war of extermination in which the tribes must inevitably be the losers. None realized this better than Father Râle and his devoted people who now more than ever looked to him for guidance. His removal from their midst had long been sought by the New England settlers who recognized in the fearless Apostle a staunch defender of his oppressed parishioners' most sacred interests. Unable to supplant him in the affections of his people, it was now determined to resort to extreme measures which must eventually drive the Jesuit father and his Catholic Indians to destruction.

An act of great annoyance was the arrest or abduction of Castin, the younger, which took place in the fall of 1721. The son of Baron de St. Castin and the daughter of an Abenakis chief, the young man's standing among his people was unquestioned, and there is small doubt but that they would have been ready to defend him to the last man. Entirely unsuspecting any treachery, he had been induced to board a small English vessel then lying off Pentagoet; thus ambushed this illustrious young man was brought to Boston, where he was detained in captivity during five months on the ground that he had taken part in the great Indian demonstration at Arrowsick. "The English blamed him for this" states Father Râle who gives us at length an account of this the first evidence of a determination on the part of the Puritan authorities to proceed against the Indians. "They sent a small vessel to the place of his abode. The Captain took care to have his men concealed, with the exception of two or three whom he left on deck. He sent to invite Monsieur de Saint Casteins, with whom he was acquainted to come on board and take some refreshment. Mon-

sieur de Saint Casteins who had no reason to be suspicious went there alone and unattended; but hardly had he appeared before they set sail, and carried him to Boston. There he was placed in the prisoner's dock, and questioned as if a criminal. He was asked among other things, wherefore and in what capacity he had been present at the conference that was held with the Savages; what the regimental coat with which he was clothed signified; and if he had been sent to the assembly by the Governor of Canada. Monsieur de Saint Casteins answered that he was an Abenakis on the side of his mother, and had spent his life among the Savages; that his tribe men having established him as Chief of their Tribe, he was obliged to participate in their meetings, in order to sustain their interests; that it was in this capacity alone that he had been present at the late conference; as for the rest, the coat that he wore was not a regimental coat, as they imagined; that it was in truth handsome and very well decorated, but it was not above his condition—even independently of the honor he had of being an officer in our army. Castin's detention of five months was considered by many even among the English, as entirely unjustifiable. It would have been difficult, in fact, even to describe his offense, and it was unjust to detain him. His influence was great among the Sagamores; his representations were plausible and apparently sincere; and at last he was discharged. The arrest of him was cruel; and any punishment inflicted on him would have been a disgrace to the government." Williamson, Vol. II, p. 108. If the arrest of Castin was cruel, and his detention unjust, it should now have been difficult for our noted Maine historian to qualify the 2nd hostile act of the New Englanders inaugurated about the same time, for there had been up to this date, not a single outbreak of any kind or the semblance of an attack on the settlers by the primal inhabitants of our State, and yet we are told by the same authority that, "Early in the November session, the General Court resolved that there were reasons still existing, sufficient to prosecute 'the Eastern Indians for their many breaches of covenant;' and in December, a party was ordered to Norridgewock, under Col. Thomas Westbrook, to seize the notorious Râle. They arrived at the Village undiscovered, but before they could surround his house, he escaped to the woods, leaving his books and pa-

pers, in his chest or 'strong box,' which they brought off without doing any damage. Among his papers were his letters of correspondence with the Governor of Canada, by which it appeared, he was deeply engaged in exciting the Indians to a rupture, and had promised to assist them."

Father Râle fortunately has left us his own story of this unbidden visit to his humble home at Narantsouac. In that long letter addressed a few months later to his nephew in France thus records and characterizes an expedition which reflects little credit on our early New England authorities. "The attempt of the English against myself was the second act of hostility which brought to a climax the excessive irritation of the Abenakis tribe. A Missionary can scarcely fail to be an object of hate to these Gentlemen. Love for the Religion which he endeavors to impress upon the hearts of these Savages holds these Neophytes firmly in union with us, and separates them from the English. The latter therefore regard me as an invincible obstacle to their plan of spreading themselves over the territory of the Abenakis, and of gradually seizing the mainland which is between New England and Acadia. They have often attempted to remove me from my flock and more than once a price has been set on my head. It was about the end of January in the year 1722 when they made a new attempt which had no other success than to manifest their ill will towards me.

"I had remained alone in the village with a small number of old men and feeble folks, while the rest of the Savages were at the hunt. That time appeared favorable to the enemy for surprising me; and, with this in view, they sent out a detachment of two hundred men. Two Young Abenakis, who were hunting on the seashore, heard that the English had entered the river; they immediately turned their steps to that quarter, so as to observe the movements of the English. Having perceived them about ten leagues from the village, these Savages outran them by crossing the country, that they might inform me, and help the old men, women, and children to retire in haste. I had only time to consume the hosts, to enclose in a small box the sacred vessels, and to escape into the woods.

Towards evening, the English reached the village; and not having found me there, they came the next day to look for me in the very place of our retreat. They were within only a gun-

shot when we descried them; all that I could do was to plunge with haste into the forest. But I had no time to take my snow-shoes, and as, besides, I still experienced great weakness caused by a fall,—in which some years ago, my thigh and my leg were broken,—it was not possible for me to run very far. The only resource that remained for me was to hide behind a tree. They immediately searched the various paths worn by the Savages when they go for wood, and came within eight steps of the tree that was sheltering me, where they must naturally have perceived me, for the trees had shed their leaves; nevertheless, as if they had been driven away by an invisible hand, they suddenly retraced their steps and again took the way to the village.

“Thus it was by special protection of God that I escaped from their pursuit. They pillaged my church and my little house, thereby almost reducing me to a death from starvation in the midst of the woods. It is true that when my adventure was known in Quebec, provisions were sent to me immediately; but they could not arrive for some time, and during that period I was deprived of all aid, and in extreme need.”

It was now the season of the annual winter hunt, and all the able bodied braves were undoubtedly in the deep forests bordering on our great inland lakes where their days were given up to the chase of the Caribou, Deer, Moose and other game, then so abundant in our State. Like the other missionaries, Father Râle had been accustomed to take part in these rigorous outings more for the sake of being with his people than for any pleasure that might be his. But he was now advancing in age, and an accident which had happened to him some time previous made it impossible for the good priest to follow the wanderings of his parishioners. Writing in 1724, Father de la Chasse tells us that it was then some nineteen years since this misfortune occurred, to which Father Râle simply refers in the letter from which we have quoted the above extract. The means of transportation were so limited, and medical attendance so rare, that it was only after the long and tedious journey to Quebec, that the good father was able to procure the necessary skill. Unable to walk, he was carried by his faithful Indians as soon and as tenderly as possible to far away Quebec where it was found that the broken parts of his thigh and leg had already knitted and that it would consequently be necessary to break them

again in order to give them the proper setting. Amazed at the firmness and tranquility shown by Father Râle during the violence of this operation, the surgeon, Dr. Sarrazin, exclaimed, "Ah, my father, suffer at least a few groans to escape; you have occasion enough for them!" But the medical knowledge of that day did not suffice for the complete restoration of the shattered limbs, so that Father Râle for the remainder of his days, a cripple, could only through the greatest difficulty attend to the necessities of his people. Just a few years previous to Westbrook's visits to Narantsovac in January, 1722, the humble Jesuit had sought the kindly ministrations of the Rev. Hugh Adams stationed at Arrowsic in 1717. Having some knowledge of medicine, Adams was able to ameliorate to a certain degree the almost constant sufferings endured by Râle since his unfortunate fall.

It seems almost incredible that Col. Westbrook and his party should not have captured Father Râle on the occasion of this unwelcome visit, for though, as it would appear from the letter of the Jesuit to his nephew, he was aware of the approach of Westbrook's band, yet, owing to the deep snows and his infirmities, he was unable to flee to any great distance from the village. A firm believer in the direct intervention of Divine Providence, Father Râle felt that the protection of God was accorded him and that he was thus enabled to escape the hands of his enemies. Who shall say that such was not the case? Westbrook had made this toilsome journey amid winter rigors for the express purpose of bringing the hated Râle "to Boston a prisoner or a corpse, without delay," and we cannot for a moment suppose that the doughty Colonel retraced his footsteps down the frozen Kennebec without having made a great effort to seize his prey.

Frustrated in their evil designs, we may easily imagine the ransacking which the English leader and his soldiers gave to the Church and cabin home of the humble missionary. With no love for things Catholic, with their minds filled with the wicked stories of the age, against the Church and her consecrated ministers, curious to see their life at close range, every nook and corner were carefully explored.

The only voice of protest to apparently greet the unwelcome guests was a note attached to the door of the church said to

have been written by the hand of Sebastian Râle, which conveyed the following message :

“Englishmen”

“I, that am of Norridgwock, have had thoughts that thou wilt Come and Burn our Church & Our Father’s House to Revenge thyself without Cause for the Houses I have Burnt of thine. It was thou that didst force me to it, why didst thou build them upon my land without my Consent.

“I have not yet burnt any, but what was upon my own land ; Thou mayst burn it, because thou knowest that I am not there ; such is thy Generosity, for if I were there, Assuredly thou wouldst not burn it, altho thou shouldst Come with the number of many hundred men.

“It is ill built because the English don’t work well ; it is not finished, altho five or six Englishmen have wrought there during the space of four years, and the Undertaker who is a great Cheat, hath been paid in advance for to finish it. I tell thee, nevertheless, that, if thou dost burn it in Revenge upon my land, thou mayst depend upon it, that I will Revenge myself also and that upon thy land in such a manner as will be more sensible and more disadvantageous to thee, for one of thy Meeting houses, or Temples is of more value beyond Compare than our Church. And I will not be satisfied with burning only one or two of thine, but many ; I know where they are, and the Effect shall make thee know that I have been as good as my word.

This shall Certainly be done sooner or later, for the War is only just beginning. And if thou wouldst know where it will end I will tell thee it will not end before the world. If thou Canst not be driven out before I die, Our Children and Nephews will Continue it till that time, without they being able to Enjoy it peaceably.

“This is what I say to thee, who am of Norridgwock in the Name of all the Nation.”

Baxter’s New France in New England.

During these trying years that marked the close of his life and labors at Narantsouac, Father Rale, without doubt often had good and sufficient reasons to write many a letter similar in tone to that just quoted, but did he give thus expression to his righteous indignation ? This is the question we must leave

unanswered, for it is not easy after the lapse of several hundred years to sift the genuine from the false. We feel however that the authenticity of several compositions ascribed to his hand may well be doubted, especially when we take into consideration the unjust campaign waged against him, the narrow spirit of his day, the misunderstanding of his motives, and possibility of so many misconstructions being placed upon or eventually incorporated in his letters. Besides many of the letters published over his signature are so unlike the spirit and tone of his acknowledged writings, that we may frequently question their authorship and assign their origin to any one of the many who unhappily sought to blacken and defame the life and character of Sebastian Râle.

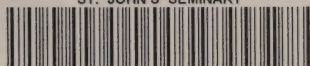
DEATH OF A NOTED PRIEST

A recent death, that of the Rev. Maurice Nelligan, P. P., Knockane, Diocese of Kerry, Ireland, marks the close of a pastorate of over thirty years passed in charge of this old parish just a short distance from famed Killarney. From a good substantial Irish family that has given many of its members to the church, the late Father Nelligan was a first cousin to the Rev. J. P. Nelligan, Togus, the Rev. T. J. Nelligan, Augusta, the Rev. J. F. Nelligan, Lisbon Falls, in this diocese, as well as to the Rev. William Nelligan of the diocese of Leavenworth, Kansas. A deceased brother of Father Nelligan, was parish priest of Brnosna. Two of his nephews, the Very Rev. Canon McDonnell and the Rev. James McDonnell are parish priests respectively, of Castletown-Bere and Kilcrohane. One of his nieces, Mother Bride Moran was formerly Rev. Mother of the Presentation Convent in Killarney, and another recently deceased, was a member of the Sisters of Mercy in the diocese of Portland, Me.

A grand nephew, the Rev. J. McDonnell, assistant priest in the parish of Knockane at the time of his uncle's death, by his constant attendance served not a little in bringing solace to the last cares of this worthy priest.

R. I. P.

ST. JOHN'S SEMINARY



3 8151 001 24676 5

LIBRARY OF ST. JOHN'S,
BOSTON ECCLESIASTICAL SEMINARY,
BRIGHTON, MASS.

Maine State
BOOKBINDING CO.
Augusta, Me.

